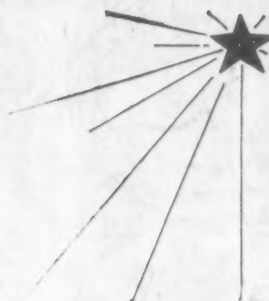


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CHURCH MANAGEMENT

A Journal of Parish Administration

Christmas
1928



The Nativity in Tableaux
New Year Candle Light Service
Music in Religious Education
The Community Survey
Sermons in Great Dramas

Methods
Sermons Verse
Ideas



DECEMBER
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VOLUME V
NUMBER 3

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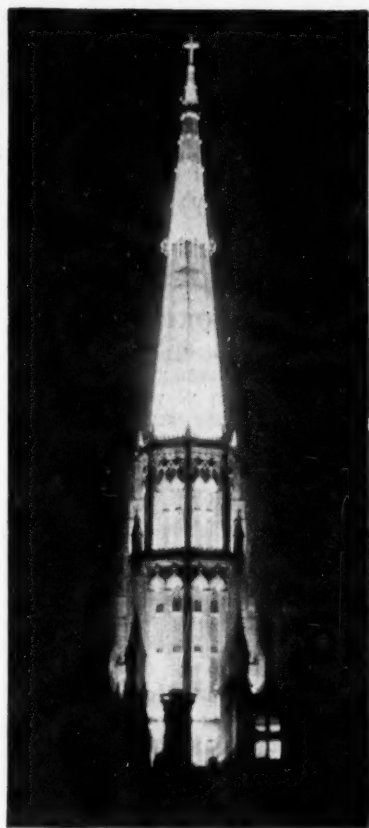
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VOLUME V
NUMBER 3

CHURCH MANAGEMENT

DECEMBER
1928

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The Editor's Drawer



A VILE JOKE

One of our readers takes a bitter exception to the pun which appeared in this column for November. I thought it was pretty good myself but he says that it is both stale and vile. To quote from his letter, "The original of this joke is more vile, I know, but as it is, well, I won't say what I think of it."

Now it is not my intention to let the columns of "Church Management" be used either to banter ministers or to tell risque stories. But this reader has me at a great disadvantage. I never heard the original of this joke and he has.

It reminds me of the story of the girl who protested to her mother that she wanted nothing more to do with a certain young man.

"He knows too many nasty songs," she said.

"Did he sing them to you?" asked the mother.

"Oh, no," said the girl, "but I heard him whistling them."

William H. Leach.



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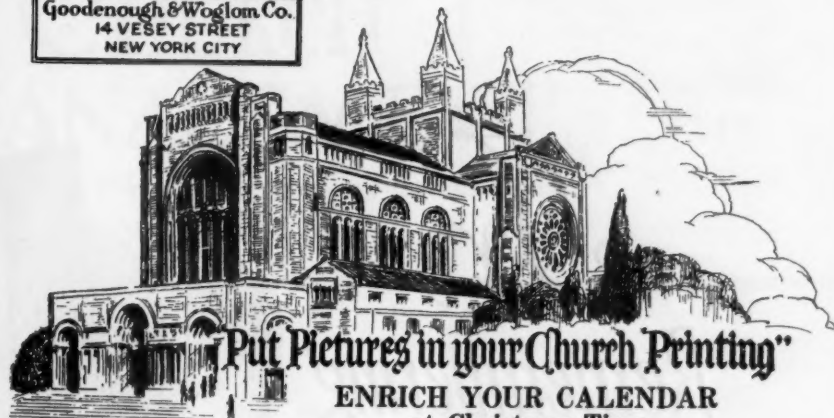
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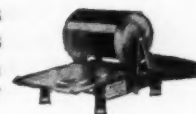
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In Remembering your friends at Christmas time



Dont forget your CHURCH

When the annual task is over, and not a friend seems to have been overlooked, may we suggest that you review your list to be sure that one of the staunchest and truest of all friends has been fittingly remembered?

For 52 weeks in the year this friend, your church, gives bountifully of friendship's choicest treasures—peace in times of trouble, comfort in times of despair, inspiration in times of perplexity. Isn't it proper that on Christmas—the birthday of the Founder of Christianity—His church be the beneficiary of special generosity?

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VOLUME V
NUMBER 3

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, Editor

DECEMBER
1928

Christmas Trees

By Frank Hampton Fox, Shabbona, Illinois

MAN began his career in a garden full of trees. Nearly, if not all, races have had their sacred trees. Tree worship has been well-nigh universal.

"The groves were God's first temples."

The worship of the oak tree was practiced by all branches of the Aryan family in Europe.

The Germans, in the olden time, had many sacred groves and trees, of which the oak was chief.

The Christmas tree originated in the substitution of a young, green evergreen for the giant oak at Geismar, in Hesse, between the Eder and the Fulda rivers.

The Norse god, Thor, was identified with the Greek Zeus and the Roman Jupiter. The oak tree was sacred to the worship of all these deities.

The first Christmas tree was used in the transformation of the heathen Teutonic worship of Thor to the Christian worship of the Christ.

Legend probably lent some adornments to the tale, nevertheless, Christians may well treasure the Story.

Christmas Eve in the year 732 of our era, Boniface, the "Apostle of Germany," led the way through the deep snow and piercing cold, into the heart of the great German forest. His attendants cried out with the cold that cut them to the marrow of their bones. They implored Boniface to turn back. But the heroic missionary floundered on through the snow and cold. At last they came out into a glade in the forest where a tribe had gathered around a giant oak tree, sacred to the god Thor.

An old, white-haired priest was about to offer a human sacrifice to the god of the oak of Geismar. The preliminary exercises were over. Seizing a huge axe, the priest turned to where a beautiful, blue eyed, flaxen haired boy, the son of the chief,

lay in the snow, bound hand and foot.

The aged priest seized the boy with one hand and dragged him to the foot of the oak. With the other hand he raised the axe to strike the fatal blow, which was to sacrifice this young lad's life, shedding his blood as an offering to Thor the god of the oak tree. The axe descended, but Boniface sprang forward, seized the weapon before it

The giant, rotten at the center, like the religion it represented, split into fragments when it struck the frozen ground.

When men saw that no harm befell Boniface for the supposed sacrilege, they began to breathe more easily. In fact, they began to doubt the power of Thor to avenge the insult offered him, in the cutting down of his sacred oak.

Boniface was too wise in the ways of heathen men to stop with the destruction of the giant oak of Geismar. Seeing a tall, slender young fir tree standing in the edge of the nearby forest, he turned to the astonished Teutons, and said: "There is the Christ tree. See, it is a living tree, emblematic of the Christ who gives life everlasting to all who turn away from their heathen rites, to serve the living God."

That winter night, long, long ago, Boniface bound up the age-old tree worship of the Aryan race, with the Christmas tree.

As one race or nation after another has come under the influence of Christianity, the age-old tree worship has been transferred to the Christmas trees, which gladden the hearts of millions of children every year.

For about two hundred years, the custom of celebrating Christmas with a Christmas tree clung closely to the Rhine country, then as if by magic it spread all over Germany. As early as 1608 the Christmas tree had become a regular feature of the Christmas celebration, in all parts of Germany.

The Christmas tree gathered into one sacred, joyous, celebration, the well-nigh universal reverence of the race for trees. As nations were converted to Christianity, they brought with them their peculiar veneration for the sacred trees of their ancestors, and transferred it to the Christmas tree of their new faith.

This is more than a story of Christmas trees; it shows the continuity of the Christmas symbol of faith and love. Of a much different type than is usually featured in **CHURCH MANAGEMENT**, we feel that it offers readers a better understanding in the traditions of one of our great holy days.

reached the intended victim. He wrenched the axe from the hand of the astonished priest.

A sigh of relief swept through the assembly of tribesmen: for they loved the lad, and wished that it might not be necessary to sacrifice him to the god Thor. Yet they had been too terrified to oppose the proposed sacrifice, because the priest had taught them that a worse thing would befall them, if they did not offer the costly sacrifice demanded by the god Thor.

There under the stars, Boniface told them that God had given his son a sacrifice for all men everywhere, and that no other sacrifice was acceptable to him.

Then the Christian missionary, with the axe he had wrenched from the hand of the priest, assailed the giant oak with blow on blow. When the tree trunk was nearly severed and ready to fall, a furious wind swept through the forest wrenching the tree from the stump. Writhing and twisting it fell crashing to the ground.

The Christmas tree with its glitter and good cheer was a welcome substitute for the old pagan celebrations, accompanied, as they were, in many cases, with human sacrifices. Old symbols found a new and wider meaning in the Christ tree.

The Christmas tree made a popular appeal to the masses of mankind. Through the centuries, interest in the Christmas tree has increased, rather than diminished. Prince and pauper observe the season, each according to his station.

The Puritans in England protested against the immoral character of the Christmas celebrations that prevailed. "Merry Christmas," meant for many, a drunken Christmas. A Puritan parliament prohibited all Christmas festivities. The Puritans declared Christmas was a time for fasting, rather than for feasting and riotous living.

After the restoration of Charles the II, the ban was lifted on Christmas festivities. The Christmas merrymaking, purified in many respects, returned to popular favor.

The Pilgrims spent their first Christmas in America building the first house in the colony. They brought with them the Puritan prejudice against Christmas celebrations.

The Dutch settlers of New York were different. They brought Christmas with them, when they came to America. German immigrants, also, brought the Christmas tree with them, when they came to America.

Back in Holland, the children used to place their wooden shoes by the fireplace for gifts. Wooden shoes never were popular in the new world, so stockings supplanted shoes in New Amsterdam.

The Dutch settlers in America soon adopted the German Christmas tree. They began to hang their stockings on the branches of the Christmas trees. The Germans caught the spirit of hanging gifts on the Christmas trees. Thus in the New World, the Christmas tree with its decorations became an object for adoration, and an expression of affection with gifts for family and friends, an embodiment of the devotional spirit.

Christmas trees had been used in England for centuries, but with the marriage of Queen Victoria to a German prince, Albert, son of the Duke of Saxe-Coburg, the Christmas tree became a national favorite in England. The children enjoyed more of the frolic and fun than ever before. Through Queen Victoria the religious significance of Christmas received increased emphasis.

Christmas trees came into the churches and cathedrals of England as they had in Germany. There was a sanctity about the beautifully decorated, brilliantly illuminated, evergreen trees in

the stately cathedrals, which lent added charm to the Christmas celebrations.

In the winter of 1870 the victorious German army celebrated Christmas in Paris. German officers placed a large Christmas tree in the cathedral of Notre Dame. The beautifully gilded tree captured the fancy of the French people and they adopted the idea.

During the Great War, people learned to do many things together. In many cities the "Community Christmas Tree" became a popular expression of public good will. In parks and public places, the "Community Christmas Tree" decorated with electric lights of many colors, dedicated with prayer and songs and speeches, became a vivid expression of the unity and good will of the Community. Night after night, as the city electric current was turned on, the Spirit of Christmas radiated good will from the Community Christmas Tree.

December 1923, Middlebury College,

Vermont, sent to President Coolidge a large evergreen tree which was erected, decorated and illuminated, in Washington, as the first nationally recognized "Community Christmas Tree." The following year, the American Forestry Association in co-operation with other organizations was responsible for the gift of a living tree which was placed in Sherman Square, Washington, D. C., a living Christmas Tree.

Our Christmas trees are the survivors of all the sacred trees of the past. The Christmas tree symbolizes the universal Christmas Spirit. The Christmas Spirit is heralded by lighted trees and wafted on the wings of song to every accessible heart.

The Community Christmas Trees capture the imagination and radiate good will to every human being in the community, and in ever widening circles, include all the world in a wealth of good will.

Administration Of Church Affairs

By Arthur L. H. Street

(Here each month, Mr. Street, a well-known legal writer, will discuss some recent court decision affecting the church. We know that these will be eagerly read by ministers and church trustees.)

IN litigation between factions of a New Jersey church, the Court of Chancery for that state recently laid down the following, among other propositions of law (*Grupe vs. Rudisill*, 136 *Atlantic Reporter*, 911):

"While corporations or religious societies may not dispense with statutory or constitutional requirements respecting the sale and conveyance of real property, they may in their charter, constitution or by-laws, provide safeguards, restrictions and limitations on such sales or conveyances in addition to those provided by the Constitution or statute, unless therein or thereby restrained from so doing. And when such additional restrictions or requirements respecting corporate conveyances are imposed . . . those restrictions become a part of the contract entered into by the . . . members themselves."

Noncompliance with such restrictions cannot be legalized by any number of the members, acting individually.

"Now, as to the right to the use of the corporate name and franchise and the control of the property of this church organization. There is undoubtedly a schism here, and in my judgment, while the pastor and the majority of the trustees have migrated up-town, and are, with the sanction of the Synod,

using the corporate name and having control of that portion of the church property which they did not attempt to dispose of, this is in violation of the rights of what may be termed the down-town members, who are apparently in the majority and who collectively are functioning as a church organization down town, and would be, but for the pastor and his adherents, still worshipping in the old church. But a portion of a religious society cannot disfranchise the rest, nor can even a majority arbitrarily withdraw from the minority and appropriate to themselves the corporate name and property of the organization. . . .

"Of course, a majority, acting legally, may regulate the temporal affairs of a religious society, . . . but if the separation of a majority from the minority is not accomplished in a legal manner, the remains of the 'ancient society' constitute the corporation entitled to the use of the name and the property. And in no case may a faction, however large, secede and take with it the church property where there remains a body which is loyal to the former affiliation. . . . And as between two opposing factions of a religious association, land acquired by the association before any schism arose will remain the property of that faction which abides by the doctrines, principles, and rules of the church government which the united body professed when the land was acquired."

The Fine Art Of Music In Church School Worship

Hark, the herald angels
sing
Glory to the new-born
King.

By W. Edward Raffety

Professor of Religious Education, University of
Redlands, Redlands, California

the Christian mission-
ary goes, there go the
great hymns of the
church, immortal mes-
sengers of God's ever-
lasting truth.*

THE ministry of music has Divine sanction, not only sanction, but source. When we think of church school worship, we think of music. For many people, young and old, music is the most important part of the program. To fail in the musical features is to weaken the whole service. How often the Scripture, the story, the prayer, the picture—no one thing has lifted us out of ourselves, when along comes some beautiful melody like a winged messenger that carries us into the very presence of the heavenly Father. At once we are in the holy of holies and are at worship.

God's Gift of Song

Of all the fine arts of religion, surely music is the finest. It is the art with the longest reach, for it reaches down into the abyss of human misery, out to the farthest frontier of reckless rioting, and up to the highest Babel of man's incoherent, unholy ambitions. Where man in his sin is, there Christian music is, for conscience and memory drive the strains of sacred song through the stone walls and armourplate with which man, in wicked desperation, surrounds himself. To the highest heights of man's prosperity, there music follows him. Music, God's beautiful gift to man, is sometimes prostituted to man's lowest levels. Surely one of the saddest tragedies on Divine beneficence. "What a dreary old world this would be without music! Who would want to live in it? The song of the bird, the vocal triumph of the human throat, the harmonies of the musical instruments as far back as the memory of man runneth—who would dare guess what this terrestrial ball would have been without them? In all races, from the most primitive to the most prim, through all time, in every land, song has been the marvelous messenger of the souls of man—man to man, man to God, and God to humankind. God sent His Son into Bethlehem's manger on the lips of angelic song. Christmas carols have carried Christian conviction in the silent watches of the night to many a way-side listener.

"It is little wonder that the Christian religion has made much of song. Most

religions do. In Japan, we are told, Buddhists are singing to the tune of 'Jesus Loves Me, This I Know,' a song called 'Buddha Loves Me, This I Know.' A songless religion is a powerless religion. The religious pioneers of America literally sang themselves into the heart of the new nation. Paul and Silas are not the only ones who have sung themselves out of prisons of peril into paths of peace and freedom. Soul-songs move on ether waves to earth's remotest bound, and never die. We recall Longfellow's beautiful poem, (The Arrow and the Song,) which closes with:

And that song, from beginning to end,
Was found again in the heart of a
friend.*

The Bible is the record of a singing race. Whether we read the Psalms, the hymns of the Hebrews, whose beauty lifts and sweetens life, or note the progress of the early Christian church in New Testament times, music played an important part. So has it ever been. The history of Christianity, the spread of the evangel of Jesus, down through the centuries has ever witnessed the power of music.

The service of song alone cannot be measured, so far-reaching is its influence. Great has been the preaching ministry of Spurgeon, Brooks, Jowett, and many other noble souls, but we sometimes wonder if the song ministry of Wesley, Watts, Crosby, and others has not reached more people, young and old, with the Christian truth. The sermon snail-paces along the highways of life, while song takes the tune wings of the morning and aviates to the ends of the earth. I stood at the grave of Isaac Watts and thought eternity alone will tell the story of his world service through song, and a like thought came to me when looking into the sightless eyes, and clasping the puny hand of the fragile, little old saint, Fanny Crosby, many of whose more than seven thousand hymns have sung themselves into the hearts of humanity where'er the sun doth his successive journeys run. Where

Using Instrumental Music

In giving chief consideration to the use of hymns in a church school worship service, which we seem to be doing, nevertheless we suggest that the planners of worship programs should take into careful consideration the value of instrumental music, for rightly used it holds a significant place. Between the low jiggy-jazz and the high-flown classical is a golden mean which is vitally helpful in a service of worship.

Instruments most acceptable for a worship service are: (1) Pipe organ; (2) piano; (3) reed organ; (4) violin; (5) cornet (if service is in a large room); (6) flute or piccolo; (7) cello; (8) victrola; (9) orchestra with violins predominating. It is an unusual player that can make a saxophone, clarinet, trombone, guitar, or banjo acceptable as an inspirer of worship moods. It can be done. Perhaps it may be no fault of the player, simply the fact that some instruments have featured jazz so much that they suggest attitudes and emotions far removed from the altars of the Lord. An orchestra may be of great value under right leadership, if proper instruments are well used for the quieter, devotional music which is becoming to the place and spirit of worship. If not thus sublimated for the service of worship, an orchestra in a church school may be a nuisance. One thing is sure, its mission is not to whoop it up with hilarious jargon or dance music while the teachers and pupils assemble. This does not mean, of course, that melancholy, funeral dirges should be the order of the day. Ample supplies of appropriate music are available. After all, it is not the instrument, *per se*, but the use made of it. The humblest instrument often renders finest service. Recently the writer heard a musical genius make a fine contribution to a church group simply by the use of an orange leaf, his throat, and "two human hands." It was a marvelous feat, requiring years of constant practice. The excellent pianist who accompanied the "orange leaf" soloist could not offer more acceptable service on a

*Quoted from p. 140, "The Smaller Sunday School Makes Good," by W. Edward Raffety. Union Press, Philadelphia.

*Quoted from p. 268, "Church School Leadership," by W. Edward Raffety. Revell Co., N. Y.

worship program. Ordinarily musical stunts draw too much attention to themselves to be of any value as a feature of a worship service. A worship program is not put on for entertainment or exhibit purposes.

Uses of instrumental music. The worship program, unless in charge of an unusual leader, falls flat without a musical instrument. Not only does the right instrument rightly used inspire, but it gives richness, symmetry, and tone to the entire service. In the use of hymns, the instrument, capably accompanying gives confidence, direction, and zest to the worshipers.

Some of the best uses are: (1) As a call to worship. How often the few quiet cords or measures on a piano or by a good orchestra serve, as nothing else, to call everybody into a hushed, reverent attitude of mind. For this purpose certain brief themes from the great masters are most acceptable. Or it may be the familiar strains of some old but ever new and ever beautiful hymn of the church. These wordless, unsung songs often cast a spell over worshipers that holds throughout the whole program. The skilful worship leader will take no chances on these preludes. Like the doorway to the house, the vestibule to the church, or the entrance street to the city, their mission is an important one. (2) The instrument again in the postlude performs a very helpful or very harmful part in the complete impression of the worship service. Who wants to be thundered out of a worship service? Who, we may add, wants to be tripped out on the light fantastic? (3) As a solo number any of the instruments above referred to can be used in certain programs to advantage. The leader will be wise in his selection not only of the appropriate instrument but the player as well. No matter how well acquainted with both he is, he will always courteously remind the participant that this number on the program is for worship purposes only. No musical technician, however high his fame and name, should be used for exhibition. A quiet, tactful, but frank word from the leader will not be resented by any sensible Christian musician. (4) The piano, orchestra, or other instruments used to accompany the hymns or special vocal numbers seem almost a necessity. However, it often happens that the musician at the piano thinks he is the chief attraction and plays too loudly or too pianistically. After all, how few good accompanists there are. Again, a wise, gracious leader is a real friend, and can save many a service. (5) Offertory numbers that are appropriate and used worshipfully deepen the sense of gratitude and Christian joy as the offering is being received.

Counsel Concerning Hymns

For some new leaders, or some older

ones who take too much for granted, as they move along in well-worn grooves, a few words concerning hymns and hymn books may not be amiss. Such advice is necessary also for committees or other groups carrying responsibility.

(1) *Choose only the best hymn books.* A spiritually-enriched program of worship is altogether impossible when into the hands of worshippers is placed one of those cheap commercialized collections of songs. Doggerel words and turgid tunes of the carabet class compose more than fifty per cent of the so-called hymns in such books. The flippancy with which sacred emotions are described and sacred names used is very little short of blasphemy. To make the sacrilege complete, some old familiar favorites often are padded in between as fillers, or crowded into the closing pages. The gift of jingle has tempted some song writers and the jingle of coin has tempted some publishers to flood the songbook market with tons of trash. Evidently there is money, big money in it. Next to the public school text book business, it must be a lucrative line. However, legitimate, high-grade music publishers, and there are a number, have made possible in these days, as never before, many valuable hymn books. Only the ignorant, careless, or religiously superficial turn to the inferior ones. Through a long and varied professional career in religious education, it has been the writer's privilege to visit hundreds of church schools from coast to coast and to find, in all

too many of these, song books which are a disgrace to the churches. It is interesting in this connection to note how some churches will wear themselves out for weeks and months searching the nation over for a new pastor who is "safe and sound" doctrinally, in his pulpit utterances, and during all that time they lustily sing out of books whose theological message set to music gets by, which if really analyzed and divorced from catchy tunes would be condemned emphatically. Strange inconsistency this—sermon-orthodoxy, and song-any-old-doxo.

(2) *Use only the best hymns in any book.* In the best hymn books now available, there is a wealth of excellent selections with bright but reverent and dignified tunes. Out of these the leader should choose the best, and thus make possible a hymn heritage for every child and young person in the church school.

(3) *Hymns should be chosen that fit the themes of the worship program, as far as this is possible.* The better books greatly assist the leader by various topical indexes and broader classifications.

(4) As far as it can be done, use hymns or stanzas out of hymns which suit the understanding of the age-groups for whom the service of worship is planned. Most departmental worship leaders take advantage of the more recent graded hymn books adapted to the needs of their particular pupils.

(Continued on page 178)

The Thinker Invites Youth

When Will H. Houghton of the Baptist Temple at Atlanta, Georgia, preached to the youth on the Problems of Youth, Ralph E. Stewart, his associate, used the

card herewith shown for extending the invitation. We have added the electro to our cut service and you may secure one if you desire for sixty cents.



THE well-known "Thinker" from the unfinished "Portal of Hell" by the famous sculptor, Francois Auguste Rodin, is to serve you as a reminder of **Students' Night** during the present sermon-series on "**The Problems of Youth**" given by our pastor, Will H. Houghton, Sunday evenings in the Baptist Tabernacle. We invite you with hundreds of the other young people of Atlanta to hear this exceptional address.

"How Shall I Think"

Sunday evening, October 7th, 7:30 P. M. You will enjoy the music and the friendship of our church.

Ralph E. Stewart.

Chairman Invitation Committee

"Meet us where Luckie Street meets Spring"

Christmas Greetings

MINISTERS among Church Management subscribers contribute original letters and greetings. These will help others to formulate letters for their use at this great church holy day.

Dear Members and Friends:

Another year has gone and today is Christmas. What emotions this day brings to us. Firesides, yule logs, loved ones, homes, gifts and all the Christmas delicacies. What a joy is the day. With God, the day means giving and Christ. With us it should mean the same.

For some it may mean sorrow. The vacant chair may be most present in your thoughts. May this chair be consecrated by the thought of Easter, and the Resurrection that lies beyond. And thus may this gift be to you a reason for joy, though the eye may be full.

But remember if there is joy to be found in the day, it is the gift of God. Let us go back to Bethlehem and there as we contemplate the love, the manager, and the star, may the star again guide you to come and worship anew, this Christ who came for each of us.

And may this season be a season of peace, joy, and contentment, because in your giving you have found Christ. And may God bless you.

Affectionately your pastor,

J. Manning Potts
Richmond, Va.

Dear Friends:

The glory of Christmas lies in the fact that for one brief season of the year, our thoughts turn away from ourselves, and cluster about our friends, our faith, and our Heavenly Father.

We ask for the privilege of joining, therefore, with that host of friends who are sending greetings to you, and adding our prayers and wishes to theirs, that this may be the happiest Christmas and the most rewarding New Year you have ever known.

May the same star which shone over Bethlehem to guide the Wise Men to the infant Jesus, appear in your sky this Christmas season, to welcome you into the presence of the Christ Child.

May the Shepherds, abiding in the fields and keeping watch over their flocks by night, find you among them when the hosts of Heaven begin their beautiful anthem,

"Glory to God in the Highest
And on Earth, Peace Among Men of Goodwill."

May you be spared from all Herods of hate, malice and evil during these days, and may the sweet and gracious Peace of the Prince of Peace be upon you always.

Most earnestly,

Roy L. Smith
Minneapolis, Minn.

Friend O' Mine:

That clock in yonder tower tolls off another year. How fast the days are flying, and how crowded full of rich and blessed experiences. We wish it were possible to express the season's greetings in other than conventional language. It is so easy to say "Merry Christmas"—but the word "merry" does not touch the inner depths of the occasion. There is something sweeter, richer, more glorious and more wonderful in the Bethlehem story. It is a love message.

We wish for you a real Bethlehem experience: that the love of Christ may surround you; that the skies may be filled with sunshine, yet never withhold the rain; that griefs may be sweetened with friendship; that joy may come after pain; that the vision of service may call you and the greater e'er conquer the less; that the Christ may stand at the threshold the whole round year to bless.

It is the wish of our hearts,

Harold Nash Geistweit.
Des Moines, Iowa.

My Dear Friend:

Some good old-fashioned customs

Go out of style, no doubt;

But sending Christmas greetings

We couldn't do without.

And so the custom lingers—

Let us hope it always will—

For the same old-fashioned friendship

Prompts the same old greetings still.



Time? Left? Right?

forward March?

Thru the . . .

Chapters of the

Years in the . . .

Tale that is so

quickly told. .

May the Christ

of Bethlehem, .

Calvary and the

Emmaus Road

be your Con-

stant Companion,

the Source of .

your Inspiration,

the Strength . .

and Song of .

your hope. . .

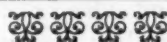
A Christmas

Wish of . . .

Pastor and Mrs.

Fedders and . .

family. . . .



This Christmas Greeting in three colors, black, orange and green, was sent out by John F. Fedders of Milwaukee.

And those old greetings embody the fullness of the true Christmas spirit; peace, good-will, joy, love, faith, and expectancy. As I think of you and yours this Christmas time I wish for you all of those, and more. May the message of the prophecy in Isaiah be very real to you this coming year.

'And His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.'

May this wonderful Christ counsel you in all your ways, and be to you a Mighty God through whom you can perform all service as a true child of the everlasting Father, and be filled with the joy of His peace.

Christmas time is gift time. It was first the occasion of a Savior given, the greatest of all gifts. We rejoice that the greatest gift that we can make to Jesus, is that of our own selves and we can never know full joy in giving, until we have given that.

That joy, peace, and victory may be yours through out the coming year, is the sincere wish of

Rev. R. D. Martin
Cincinnati, Ohio.

My Dear Friends:

As the gracious and hallowed season of Christmas approaches, I gladly take this opportunity to extend to every member and friend of our church, those friendly greetings and hearty good wishes I would be so happy to express to each of you, face to face, hand in hand, Christmas morning.

I wish for you and yours, a Christmastide of peace and plenty and good health, made glad by the gifts of love and friendship, and deepened by the sweet memory of God's great Gift to us. May happiness and every other worthwhile thing attend your footsteps throughout the New Year, with nothing to mar the happiness of the way.

Yes, the old year is dying. The new one dawns. I hope it will be one of the expectant heart. For I want you to expect great things for yourself; for your church and for the world. And, then through loyalty to Him whose birth we celebrate, let us make this expectancy merge into the realm of reality, as the year passes.

May 1927 be the most satisfactory year of your life.

Sincerely your pastor,

C. M. Stewart
Oil City, Pa.

JOYOUS MESSAGE OF THE BELLS!

"Ring out the old, ring in the new, ring happy bells across the snow;
The year is dying, let him go; ring out the false, ring in the true.

Ring in the valiant man and free, the larger heart, the kindlier hand;
Ring out the darkness of the land, ring in the Christ—that is to be"

My Dear Friend and Fellow-Pilgrim:

As a Fellow Traveler on the Long and Open Road, and a joyous Pilgrim of the Red Dawns and Golden Sunsets of Life, I pause a moment beside the Holy Shrine of Memory—to refresh my soul with the ever blessed recollections of your friendship, and what it has meant to me, as I have set my face toward the far off and Shining Goal of all our journeyings.

While at times the whole landscape may have been dark and gloomy, yet The Way has ever been made sweet with the aroma of earthly friendships, which in turn, have been momentarily enriched by the Sacred Friendship of Him, Whose blessed birth we celebrate this Holy Day. It is because of His coming, that all the roads of travel seem easier now!

Reflecting as one must, at this Yuletide Season, upon the Glorious Advent of Jesus, I am moved to remind you dear friend, that all areas of life have been transfigured with a new meaning, and all Life's Highways made smoother since Christ's Holy Feet pressed out the rugged paths for you and me. So let us thank God today for His quenchless love, and the Great Gift of His Dear Son, our Blessed Saviour!

Sincerely and cordially yours,

Lawrence L. Cowen
Jackson, Tennessee.

My Dear Friends:

Christmas is the hour of triumph of the Expectant Heart.

As you read the gospel accounts of the birth of Christ one thing, above all others, will impress you. It is the fact that hearts were hungry and thirsty for the coming of the Lord. Wise men were searching the heavens for the signs of his coming. Shepherds tuned their ears for the message of the angels. Simple folks such as Elizabeth, Joseph and Mary, praying for his coming, comprehended strange mysteries of nature.

The expectant heart was a necessary premise to the birth of Jesus. Jesus cannot come to a world which does not long for him. Give us, today, men and women who long for his new day of brotherhood, and its time is at hand. The prayers of his people prepare the way for his feet.

The old year is dying. The new one dawns.
I hope that it will be one of the expectant
heart. I want you to dream of great things
for yourself; for your church and for the
world. For more things are wrought by prayer
than this world dreams of.

May 1927 be the most satisfactory year of
your life.

Sincerely your pastor,
"Ring out the old, ring in the new,
Ring happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true."

William H. Leach
Cleveland, Ohio.

ONE DAY AT A TIME

A year seems a long time as we look forward.
And the future is very uncertain. But today,
at least, is ours, and one day is all we can
live at a time. One day is not very long.

He who lived most wisely and most joyously
of all the sons of men said, "Be not anxious
for the morrow, for the morrow will be anxious
for itself. Sufficient unto the day is the evil
thereof." Live one day at a time. Don't worry
about tomorrow. Do your work today and leave
tomorrow in the hands of God.

It has been well said, "Anyone can carry his
burden, however heavy, till nightfall. Anyone
can do his work, however hard, for one day.
Anyone can live sweetly, patiently, until the
sun goes down. And this is all that life ever
really means." But life means something more.
It means that between now and sunset we are
not left to carry the burden alone.

Strength is not promised for a week ahead.
"Give us this day our daily bread." How little
is accomplished in one short day. But each
day's work, faithfully done, means something
accomplished at the end of the year that is
worth while.

"For Yesterday is but a Dream,
And Tomorrow is only a Vision;
But Today well-lived makes
Every Yesterday a Dream of Happiness,
And every Tomorrow a Vision of Hope.
Look well, therefore, to This Day!"

(From the Sanskrit.)

Edward McArthur Noyes
Newton, Mass.

Landor, Walter Savage; "The Bible
contains more specimens of genius and
taste than any other volume."

Wycliffe, John: "The Sacred Scrip-
tures are the property of the people, and
one which no one should be allowed to
wrest from them."

Chinese Custom Helps Church Treasurer

ABOUT January first the members
of the Waveland Avenue Congre-
gational Church, Chicago, Illinois,
received a card through the mail, with
this Chinese inscription. Some thought
it was the work of a secret Chinese so-

ciety. Others suspected laundry rack-
eteers. One lady took hers to her laun-
dryman to find out just what it did
mean. Another secured the translation
from the gift shop.

Here is the translation.

A CHINESE CUSTOM

There prevails in our country a cus-
tom which is like this: At the end of
each year our people have a cam-
paign to clear up all debts. All good
Chinamen make a practice of paying
their creditors what they owe so as
to start the new year free from debt.
Think This Over.

But still there was no information as
to the source of this information regard-
ing a Chinese custom. The complete
mystery was not solved until some two
weeks later when a second card like that
which follows brought the solution. The
card is herewith reproduced.

Here is an idea which produced finan-
cial returns for the Waveland Avenue
church and will produce returns for
others. It is not easy to find a printer
with Chinese type. So *Church Manage-
ment* has arranged to supply a plate
bearing the Chinese inscription for use
on both cards. The cost of the plate
is \$1.50. Give this and the copy to
your own printer, and he will do the
rest.

中國人的習慣

在我們中國有一條常慣的例
似下樣所錄的：

每年近年晚時，各人要清結
他們所欠的債項。凡係正直
的人皆遵守那條習慣常例，因
他們想元旦開首，身上不負一
些舊債項。

我很望你們對於這件事
想一想



中國人的習慣

在我們中國有一條常慣的例
似下樣所錄的：

每年近年晚時，各人要清結
他們所欠的債項。凡係正直
的人皆遵守那條習慣常例，因
他們想元旦開首，身上不負一
些舊債項。

我很望你們對於這件事
想一想



A Chinese Custom

There prevails a custom
in our country which is
like this:

At the end of each year
our people have a cam-
paign to clear up all
debts. All good China-
men make a practice of
paying their creditors
what they owe so as to
start the new year free
from debt.

THINK THIS OVER

Do You Want to Follow this Custom

and

Pay Your Indebtedness to Your Church

Amount pledged to

December 31.....

Amount paid to

December 31.....

Now due

THE FINANCE COMMITTEE
Waveland Ave. Congregational
Church

W. E. CARLSON, Chairman

If You Were A Young Preacher

An Interview With Doctors James Moffatt And Harris E. Kirk

By A. Ritchie Low, Colchester, Vermont

A FEW days ago I attended a convocation of ministers held in Middlebury College, Vermont. Numbered among the lecturers were some of the nation's leading religious leaders. I was particularly interested in two of them, Dr. James Moffatt, famous for his translation of the Bible, and Dr. Harris E. Kirk, well known Presbyterian minister, and for over twenty-five years, pastor of a large Presbyterian Church in Baltimore. He is remembered as being one of the very few men who have had the opportunity to decline a call to Fifth Avenue Church.

After one of the lectures I had a few minutes' chat with Dr. Moffatt and when I told him that I went to public school in Aberdeen he was very much interested. "Is that so?" said he. "Why, my wife, too, comes from Aberdeen." It was about the dinner hour, and so, while I could not prolong the conversation unduly, I made up my mind that I should try to see him again before the convocation ended.

And so, one night, plucking up courage, I made my way to his room and knocked on the door. "Come right in," said a voice from the inside and so I turned the knob and before I had gathered my senses and knew just how I was going to break the ice I was confronted by both Dr. Moffatt and Dr. Kirk who happened to be sharing the same study. The air was filled with smoke, for both were making use of their pipes. "Dr. Moffatt," said I, rather apologetically, "I want to ask you a few questions. Are you busy? I do not want to take up too much of your time." "That's all right, young man, I am glad to be of some help to you, if I can. What can I do for you?"

I told him as briefly as I could, that I wanted to make a thorough study of the New Testament and wanted his advice regarding the best books to get. "Won't you give me a list of the ones that have helped you?" His first question was, "Do you know your Greek very well?" When I told him that, frankly, I was rather dusty on the subject, he made no reply. There was silence for a few moments. The pause was awkward, but I waited for him to pick up the cue again. "Well," he went on, blowing great gusts of smoke into the air, and stopping as though to gather his thoughts, "take these down." And so, with the aid of a pencil which I found on his desk, I jotted down the names of the following books: Canon Streeter: *The Four Gospels*; Kirsopp Lake: *The Earlier Epistles of Saint Paul*; G. W. Wade: *New Testament History*; Burket: *The Transmission of the Gospels*. "Here are some others that

you cannot afford to miss," and continued to add to his list the following: *The sermons of F. W. Robertson*, *The Patience of Hope*, *Martineau's Endeavors*, and *Ecce Homo*. "Get these, and by all means, master them," he said.

Here is another question I put to him: "If you, Dr. Moffatt, were a young preacher like myself, would you take a literary trip from Dan to Beersheba, or would you take up a subject and go right through with it?" "By all means stick to one thing at a time," was his advice. Having made up my mind to brush up on Church history this coming winter, I also sounded him out on the books he would recommend. The field is so large that he intimated his hesitancy to recommend any particular volumes, but did suggest that I read thoroughly Walker's *Church History*, and also Bartlett and Carlyle's *Christianity and History*.

Just as he finished mentioning these, Dr. Kirk, who up till now had not uttered a word other than a greeting when I entered the room, spoke up. "It's really funny, doctor, but I have read every book you have recommended to this young man. I am glad to think I have been reading things worth while. Your list reassures me that I have." Having broken the ice, he, too, commenced to give me some very sound advice regarding the use of my morning hours. Said he: "Always let your people know that your morning hours are sacred. Do not fritter away your time. You respect your study hours, and your people will leave you alone. This has been my experience."

Being anxious to know how he spent his morning hours, I then asked Dr. Kirk whether he stuck to one book all morning or whether he divided up the time and dipped into several. "Do you get a change of mental diet, or do you keep everlastingly at it until the last chapter is reached?" His reply was that he stayed by one volume, provided it was worth staying by. Otherwise it was substituted for something worth while. "Never read a book that you can write yourself," was another bit of fatherly advice he gave me. I felt like asking him how one is to determine whether one could have written a volume without first looking over its contents. But I didn't. Nor would you, had you been in my place!

The vast amount of reading which these men have done is simply amazing. I am regarded by my ministerial friends as somewhat of a book worm, reading as I do at least sixty books a year, but my interview with Dr. Moffatt and Dr. Kirk really made me feel like a piker. When I left their presence, I never was more aware of my ignorance. However,

when a man is not ignorant of his ignorance he is on the right track towards acquiring a little knowledge. Reinforced by a list of sturdy books, some of which are named above, I went to my room, determined to make still better use of my time. "Always remember," said an old professor, when I left the campus for the pastorate, "that you are to try to keep up the traditions of the Scottish pulpit." These words came to me with a new significance the day I met Drs. Moffatt and Kirk. In the future, as much as in me lies, I am to try humbly to do this.

Perhaps my readers would like me to tell them something about the make-up of these two outstanding leaders. Well, to begin with, I found them very much unlike each other physically. Dr. Kirk is rather short and stout, while Dr. Moffatt is just the opposite, being rather tall and very thin. But the latter gives one the impression of being very wiry, which he certainly must be, considering the vast amount of work he does. Dr. Kirk wore an ordinary business suit and might have been taken for a business executive or a lawyer, while Dr. Moffatt has a distinctly ministerial look about him and wore a semi-dark suit and a clerical collar. He also has a very long neck which appears unusually so when he is preaching because of his collar being several sizes too large.

Dr. Kirk speaks rather rapidly but distinctly, and with an articulation that leaves nothing to be desired. Dr. Moffatt, on the other hand, is inclined to be slower and somewhat deliberate in speech and talks with a pronounced Scottish accent. You would recognize at once, that here was a man who hailed from the land of Robert Burns, heather and oat cakes.

There is one other thing that greatly impressed me about these men, and that was their humility. There was no mere parading of knowledge. "You can tell a good deal about a minister," says Lynn Harold Hough, "by the way in which he treats younger men, and men who have not quite attained the ecclesiastical recognition which has come to him." There is a well-known and useful bishop in a certain ecclesiastical group who has a trick of giving a perfectly lifeless hand to an unknown young minister who is introduced to him, and even as he shakes hands with him, looking all the while at some important person with whom he is talking. "I have shaken his hand, but I have never met him," said one such young man.

Neither Dr. Moffatt nor Dr. Kirk are of this type. Although very young and comparatively unknown they treated me like an equal. I have both shaken their hands, and met them, and they have risen in my estimation. They are both Christians and gentlemen. Protestantism is facing some critical situations. Many problems confront us, but so long as we have such humble, scholarly men in our midst, men who are out to build up the Kingdom of our Lord, I have no fear of the outcome. Rather do I thank God and take courage!

Making The Most Of A Community Survey

By W. G. Price, Columbus, Ohio

A COMMUNITY survey is a valuable thing, provided those interested are wise enough to make it valuable, and take advantage of the opportunities it presents. The three principal factors in making a community survey worth while are: that it be thoroughly done; that the data secured by it be comprehensive; that the results obtained be properly followed up.

Most surveys are not apt to be thoroughly done, because the time taken for the survey is so long, that the fluctuation of population constantly occurring changes the complexion of the community so that, at the end of the survey, the data are out of date. In order to avoid this, an organization must be set up, and a method must be used, that will reach every nook and corner of the community in the shortest possible time. It there-

fore can not be done by the ministers of the churches interested, nor by a few paid workers. Enough help must be secured to cover the entire ground, at least within a week. Where volunteers are used, the plans must be laid so that this can be done in a few hours.

A survey can be put on by volunteer workers secured from the various churches interested, and the entire territory covered in two or three hours' work. But inasmuch as there will be a percentage of people not at home, upon whom back calls must be made, and inasmuch as different workers will find it convenient to do their work at different times during the day, it is always necessary to allow two or three days for the canvass.

The first step in organizing such a survey is to divide the territory into groups of thirty-five or forty homes. This can be done by a committee chosen from among the ministers. In the back of every city directory, under each street is to found a list of the homes and names of the families occupying them. Working from a street map of the city, it is very easy to make up these assignments. A card is made for each assignment, sample of which is shown herewith.

The workers are secured from the churches interested, each furnishing a

number proportionate to its membership. Either the minister himself, or a committee, selects those from the congregation who are competent for the task, marking the time which each worker has available. The assignment committee can then group those together who can work congenially, dividing them into two groups. In Group A they list the leaders; in Group B, folks who perhaps have not so much initiative. These names are turned over by each minis-

First find out your needs. Then try to meet them. This article tells how to find the needs. A good survey not alone gives the church the names of prospective members, it also shows it its future possibilities. The forms presented have had the test of use.

ter to the assignment committee. The committee then without favor, entirely by chance, assigns two workers, one from Group A, the other from Group B, to a specific territory.

Each member of the team has a specific task. The individual designated as "A" is supposed to be the leader and makes out the white card known as the "master card". Individual "B" makes out the colored cards which are the duplicate cards. The duplicate cards are made out when there is more than one church mentioned by any member of the family for any reason whatsoever.

No two people from the same church are assigned to work together. The advantages in this particular phase of the plan are, right at the start, two people, each representing a different church, unite in doing something together. They get acquainted with each other. Prejudices are broken down. Mutual understandings are created. The leaven of Christian unity is planted in the lump of "Churchianity". By sending the workers in teams, you are more assured of the work being thoroughly and properly done. In fact, as the reader has noted, two workers are needed to do the job rightly, and in addition, all suspicion of unfairness is obviated.

The cards upon which the assignment committee have entered the names of

the workers and a particular assignment, are returned to the respective ministers, who in turn deliver them to the workers. Each card is numbered consecutively, 1-A, 1-B, 2-A, 2-B, etc.

Then comes the most important part of the plan. A mass meeting of workers is arranged for, perhaps, a Sunday afternoon, or some evening of the week. A committee numbers the pews in the church in such a way that 1-A and 1-B, 2-A and 2-B, etc., can be seated together. The cards held by the workers are presented by them to the ushers at the meeting, and they are then seated together where for the first time each finds out who his or her team mate is.

At the same time the ushers deliver the supplies to each worker, consisting of forty white cards, mimeographed instruction sheets, to each individual A; forty colored

cards, instruction sheets, and a small envelope containing clips with which to attach duplicate cards to master cards, to each individual B. Then the minister or professional worker who is in charge of the survey explains in detail the plan. He instructs them on methods of approach, anticipates for them the various contingencies that may arise, and, above all, fills them with the spirit of the survey.

In doing this he goes over the following printed instructions which they have received, item by item, and also, each entry that is to be made on the survey card. He particularly explains the importance of each entry, and impresses upon them the necessity for care and accuracy. The reader will understand them more clearly, if he reads them in connection with the copy of the Survey Card printed herewith.

INSTRUCTIONS TO WORKERS

1. Call at each house assigned to you without fail.
2. Be careful not to omit any additional persons or families living in each house.
3. Fill out a card for each house whether able to secure an interview or not.
4. Enter on master card (the white

Make your canvass not later than tomorrow. Then on the next day go back and get the "not-at-homes".

On your honor, do not fail to do your part. Do it alone if you must. If something absolutely unavoidable occurs to prevent you making your canvass, get in touch with _____ early.

The development of the plan so far, suggests its great possibilities. In the first place, a community-wide effort, involving the co-operation of so many individuals, is of sufficient moment, that it will claim the attention of the press for a week or ten days, as the various steps are developed. The interest of the public is aroused, not only in the thing the churches are trying to do, but in the fact that they can do something together. Such united effort of all religious bodies—for almost without exception, Catholics, Jews, Christian Scientists, as well as the Protestant bodies—are glad to assist in putting such a thing over, and having it done well—such united effort invariably challenges the attention and credulity of the critical, and redounds to the credit of those concerned.

Business men are impressed with the practical effort made by the church to learn its job. The careless or indifferent, the unconcerned, dig deep into the experiences of the past, to determine what their religious relations really are. The personal touch of Christian workers with the families in the community awakens them to its religious needs. They are quickened and invariably come back to the ministers with the question, "Now what next can we do?"

The card that is submitted herewith is a composite of the best ideas to be found in many types of cards that have been used. The minor details need no explanation. The particular feature of this card is the information asked for in the three columns marked "church membership", "attends" and "preference". You will find individuals who belong to some church out of town, or even in town, who are attending another church, but who confess to a preference for the church to which they belong. You will find those who belong to one church attending another and preferring a third. Casually, such confusion would seem unwarranted, perhaps unbelievable, and offering unsurmountable obstacles to sincere church workers. But if the ministers and the churches co-operating in the survey are in earnest, this information will give them the opportunity to do something more for the kingdom of God than merely to add some new name to the mailing list.

For example, a definite instance comes to my mind: A card came in on which membership was confessed in the First Presbyterian church. Under "attend-

ance" was entered "Methodist", but under "preference" appeared "First Presbyterian". A few days later the minister of the First Presbyterian Church came to me overjoyed and supremely happy. The individual had been an elder in his church. He had become estranged. The minister and the people had supposed that the severance was final. The card confessing a prevailing love for the old church opened the way and the minister joyfully announced a complete understanding and the return of the wandering elder to the fold. Every survey uncovers numberless instances of this kind.

Another common situation is, where the individual registers as a member of an out-of-town church, attends a church of a different faith, and confesses preference for a third church. The wife registrations are produced by various causes, not all of which are intellectual confusion. Sometimes we find a tragedy back of it. There are so many broken hearts, divided families, and wrecked homes, as the result of religious differences, that the church can not afford to disregard a situation for which she is more or less responsible. Particularly does the tragedy appear in situations where father and mother each express different preferences, while the children are attending the Sunday School in a church of still another faith. Out of such situations grow indifference and agnosticism. A particular instance comes to my mind: An individual had registered as the member of an out-of-town church, attending a church of a different faith, but confessed to a preference to a third church. The wife registered in an entirely different fashion. Naturally, out of such confusion the children were going to a church not mentioned by either parent. The ministers of the churches mentioned on the card got together and first resolved that they would not be party to the confusion or contribute in any way to continue it, primarily for the sake of the children. So the case was assigned one man in the group and every other minister agreed to keep quietly "hands off" until their brother had been given full opportunity to unite the family. Without following the procedure in detail, suffice it to say that in two months the entire family stood at the altar of one of the churches in that community and no one was happier than the ministers of the other churches who had been mentioned in some particular on the survey card.

In many instances, the ministers of the churches are able to get together and equally divide such situations, giving to each an unmolested opportunity

(Continued on Page 185)

A CHRISTMAS VAMPIRE

A fool there was, and he made a gift,
(Even as you or I.)

He bought it with taste and care and thrift

(For a lady his friends thought rather swift)

And when he gave it, the lady sniffed,
(Even as you or I.)

Oh, the judgment and taste and time
we waste

On gifts at Christmastide;
Which we give to the lady who isn't
pleased,

(And now we know she could never be
pleased

And never be satisfied.)

A fool there was, and he gave his check
(Even as you or I.)

For a necklace of pearls without a fleck,
(And it didn't the least suit the lady's
neck)

And she never thanked him a single
speck!

(Even as you or I.)

Oh, the chink we lose and the think we
lose

On the things we buy with pride,
To give to the lady who never is pleased,
(And now we know she can never be
pleased,

And never be satisfied.)

The fool was fleeced to his last red cent,
(Even as you or I.)

She threw him aside, when his gold was
spent,

(And nobody cared where the lady went,)

And the fool gave way to loud lament,
(Even as you or I.)

And it wasn't the loss, and it wasn't
the dross,

The reason that same fool cried:
It was coming to know that she never
was pleased

(Seeing at last she could never be pleased
And never be satisfied.)

Carolyn Wells.

EVIL HEREDITY

On the other side of the ocean, just before I left home last September, a mother suddenly came into a room, where there was a little boy six or seven years old, and found that little boy trying to kill a baby two years old with the scissors, and she said to the child: "What are you doing?" and he said, "I want to kill him." It frightened the mother and she talked to the father about it, and the father took him to a doctor, and he took him to a specialist, and that specialist was my friend. He examined the child thoroughly and said to him: "Why do you want to kill the baby; it does not hurt you?" And the boy replied, "I want to kill somebody all the time." And the doctor turned to the father and said, "Are you a drinking man?" The father said, "Well, I do drink, it is true, but I don't often drink to excess." The doctor replied, "Well, you drink. That boy will kill somebody some day. It is in his blood and your drinking habit is the cause of it." You reap what you sow. Don't forget it.—Gipsy Smith.

Newton, Issac: "I find more sure marks of authenticity in the Bible, than in any profane history whatsoever."

The Nativity In Scripture, Song And Tableaux

IN the Whisner Memorial M. E. Church, South, Blacksburg, Va., last Christmas, the pastor, Rev. Ernest W. Aaron, with his committee, worked out this very impressive Christmas service. A star was made by one of the carpenters, who inserted an electric light in the wooden star-shaped box and then attached it with small wires to the ceiling. For use during the tableaux we used a stereopticon machine for the flood light and attached a color wheel in front of the lens to throw the colors, yellow, blue, red, and green on the various scenes. In order to get the proper color for the particular scene, this will have to be adjusted and studied during one or two of the full dress rehearsals, but it is worth while to use the color wheel. The color wheel was purchased from the Victor Animatograph Co., of Davenport, Iowa.

The services opened with two selections by the organist appropriate to the Christmas season, to create the proper atmosphere. Then followed in order this program:

I. Organ Prelude:

- (a) Selections.
- (b) Story of "White Gift for the King".
- (c) Offering from Adults.

II. The Voice of Prophecy.

- (a) Isaiah 9: 2-7. (Select a good reader with strong, expressive voice, to do all the reading.)
- (b) Hymn:—"Watchman, Tell Us of the Night". (The Traveler sang his part and the watchman responded with his answer. It is good to have these singers separated some distance apart.)
- (c) Isaiah 11: 1-9.

III. The Cry of the Hungry World, groping after God, and looking for the Messiah.

- (a) Choir:—"The Lord is in His Holy Temple, let all the earth keep silence before Him". Found in Methodist Hymnal, Page 734.
- (b) Invocation.

IV. The Nativity in Scripture, Song, and Tableaux.

I. The Annunciation. Mary and the angel.

- (a) Solo:—"The Annunciation—Woodman." (Yellow Flood Light) (Curtain)

II. No Room in the Inn. (Red and Yellow)

- (a) Obligato:—"O Holy Night. (Curtain) (Joseph and Mary approaching door to inn. Inn keeper stands in doorway and shakes his head, denying them admission.)

III. The Shepherds and the Angel on Hillside. (Green and Blue)

- (a) Organ refrain:—"While Shepherds Watched Their Flocks".
- (b) Luke 2: 8-14. (Have lights under red paper banked by sticks of wood, for bonfire.)

(Curtain)

IV. The Star above manger, (Blue color wheel)

- (a) Quartet:—"Star of the East", or "There's a Beautiful Star", by Shilling.

This star light is turned on here for the first time. It is above the platform and no change of scenes is necessary.

V. The Holy Family. (Yellow)

- (a) Children's Chorus:—"Silent Night".
- (b) Choir:—"Christmas Carols Nos. 2 and 3. (Curtain)

VI. Holy Family and the Shepherds. (Red and Yellow)

- (a) Luke 2: 15-16.
- (b) Quartet:—"What Child is This?" (Curtain)

VII. Holy Family and Shepherds. (In position "As You Were".)

- (a) Enter:—"Three Kings. (Red and Yellow)
- (b) Quartet:—"We Three Kings".
- (c) Enter:—"Children from Primary and Beginners' department, bringing their white gift offerings and placing them on platform in front of Christ Child. Children then kneel around Altar within and without chance rail. Outstretched hands.
- (d) Mixed Quartet:—"Sleep Holy Babe".

VIII. Finale. (Yellow)

- (a) All Sing:—"Joy to the World".
- (b) Benediction.

As far as it can be carried out, the reader should read the scripture lessons during the soft refrain of the organist. This lends effectiveness to the reading.

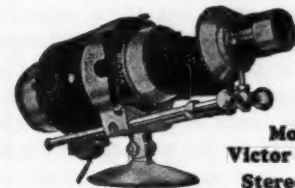
The costumes were arranged by the committee, after studying such pictures as "The Nativity," and "The Arrival at Bethlehem," "Arrival of the Shepherds," "The Sistine Madonna," and any others by the various artists, in order to get the proper setting for the tableaux. These costumes were mostly bathrobes, shawls, and garments gathered together by the young people themselves. Under the color lights, the whole setting presented a beautiful and reverent effect.

When time and thought are given to the preparation of this program, it is one of the most beautiful Christmas services that a church might have. Select

(Continued on page 197)

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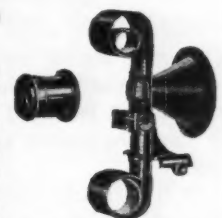
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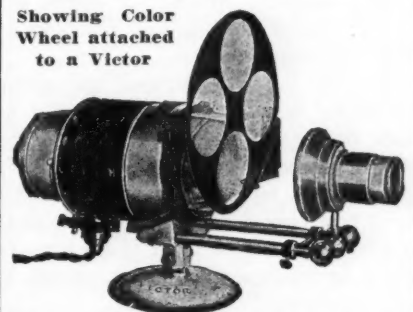
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The Fine Art of Music

(Continued from Page 169)

(5) *Care should be taken to use hymns where words and tunes harmonize.* The better books likewise help leaders on this point. Although we must confess that sometimes the familiar words of precious memory are paraded before us "married to another man." Once in a while the new tunes do much to popularize the old words. In that event, both old and new tunes should be accessible.

(6) *There should be variety in the selection of the appropriate hymns used.* The best can wear out their welcome. Peaches and cream look like a hundred cents on the dollar as a palate tickler for most of us, but to have peaches and cream three times a day for even the shortest month on the calendar would be overdoing. Apricot pie is a favorite in our household. For several days recently it has been at the pinnacle of its popularity, fresh made from the luscious 'cots of California. However, for three days now we have observed one fine specimen that begins to look lonesome. It is up to the worship leader to put the spice of song variety into his programs.

Use of Hymns

There are so many uses of hymns in a church school worship service that program-makers and program-leaders are without excuse if they do not study to show themselves approved along this line.

Of the many uses a few are here suggested. An ingenious leader will think out many other ways from the following hints:

(1) *In a call to worship* as already indicated, where a song without words is used as instrumental prelude to the service. A stanza or more can be sung as a call to worship. One of the most helpful worship services known to the writer began by the reading of a stanza from a beautiful hymn. Of course the sincere, simple reading had much to do with the impressiveness.

(2) *General congregational use*, where all unite heartily and worshipfully at some fitting place in the program, as the service proceeds. It should be added here as one more bit of advice to the leader (and how easy it is to give advice) that the worship service itself is no time or place to teach a new hymn, except in very rare cases.

(3) *Hymns used as solos*, duets, trios, quartettes, or other special vocal numbers are always appropriate, if well done, which means worshipfully rendered.

(4) *Orchestra, piano, or some other single instrument plays a prayer-hymn* quietly while the group bows in silent prayer. There are many hymns in the better books which thus used as prayers create worship attitudes of highest value.

(5) *Hymn stanzas can be used as an*

outline for a talk. The writer gratefully remembers how a thoughtful pastor helped him lead his first worship service when he was a lad in his first teen year. A hymn bearing on the topic was selected and then the timid lad (delightful memory) "talked on" the first stanza. While this stanza was sung, he recalled what he was to say about the second stanza, and on he went through four stanzas, which rounded out the talk part of the program. The plan, if not too frequently used, will prove interesting and helpful, provided that fruitful hymns are chosen.

(6) *Hymn stanza sung alternately with Scripture selection read.* Certain hymns lend themselves to this order of procedure. Care must be taken to select suitable Bible verses, and that all participants know well in advance their parts and readily, reverently respond.

(7) *Worshipfully whistle the hymn tune.* One of the most beautiful uses of a hymn the writer ever heard was where a junior department and a junior high department met together for a worship service. The wise, resourceful leader, a college boy at home on vacation, called on a junior class of boys to sing, and a junior high group of boys to whistle the melody (orchestra and piano silent).

(8) *Hymn stanza as sung illustrated with an object or a picture*, either a flat picture large enough to be seen when held up, or a large stereopticon picture. We never forget the worshipful spirit which literally seized a large company of young people at a Lake Geneva Conference when one evening in the chapel a worship program largely of this stereopticon character was put on for nearly an hour.

(9) *Hymn on a victrola record.* Fortunately both machines and desirable records are now widely available for this sort of hymn presentation, which of course should be used only occasionally.

(10) *The history of the hymn told* before the hymn is sung very often is of unusual interest, for the way some hymns had their beginnings is unique. This must be brief and to the point to be worth while.

(11) *The stories of a hymn's use*, like the history of the writing, when told without too much detail, with action and real point, enrich the service.

(12) *Hymns sung antiphonally* phrase by phrase, or stanza by stanza, give variety in use. This can be made a mere hip-hurrah performance, and as such has no place in a worship service.

(13) *A hymn can be pantomimed with striking effect.* This should never be made a feature of a program of worship unless well prepared for and done with dignity and grace.

(14) *Dramatized hymns*, occasionally used by qualified persons, give a new approach to old truth and brighten up

a worship service. Such dramatization must be brief and exceptionally offered to be worthy of a place. Nothing more beautiful at its best.

(15) *A hymn as a pianologue.* A good reader, not a superficial elocutionist, can bring new meaning to some hymns thus presented. Manifestly, practice is needed for best results.

As previously suggested, all these uses of hymns are for the sake of variety and the creation of worship values.

What Hymns Do

Without elaboration, the following points are offered in answering the inquiry just how do hymns help in a church school worship service. What do they do to and with the worshiper? Plainly such hymns as do the following things suggested, some of them at least, should be the kinds of hymns to select for worship purposes. Some of the experiences referred to apply only to adults, some to young people, and some as well to children.

What hymns do: (1) They create worship attitudes of mind; (2) put reverence in the soul; (3) purify and sanctify thinking; (4) stir the emotions to a fuller realization of the joy of salvation and to the joy of living; (5) enhance the fellowships of believers in Christ; (6) bring comfort to those who sorrow; (7) channel the worshiper's gratitude to the heavenly Father; (8) crystallize into action life's highest, holiest purposes; (9) bring courage, hope, and determination; (10) increase faith in the worthwhileness of the Christian life and religion; (11) nurture the prayer life; (12) fortify against temptations, difficulties, and trials; (13) lead to repentance for sin and submission to God's will and way; (14) increase love for all things sacred; (15) arouse worshipers to live and do unselfishly in the name and for the sake of Him who came not to be ministered unto, but to minister.

Surely the hymn fitly chosen is God's good messenger to young and old.

A SCOUTMASTER'S PRAYER

Put me in touch with the heart of the boy,

Let me study his doubts and fears,
Let me try to show him the Way of Life

And help him avoid its tears;
For the heart of the Boy, in its buoyancy,

Is one that is pure and free,
So put me in touch with the heart of the Boy—

The heart of the Man-to-Be!

C. Burtis Hunter.

Milton, John: "There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; no politics like those the Scriptures teach."

The Ring And Book*

A Study In Redemption

By Gaius Glenn Atkins, Auburn, New York

AS a tour de force of the creative intellect *The Ring and the Book* is hardly surpassed in any literature; it has an epic quality the more marked because the action itself is so limited. Dante could make an epic of the progress of the soul through hell and purgatory and heaven, but he had the whole of medieval theology and a vast deal of Italian history and his own matchless imagination to draw on, which was material enough for any poet. Homer had twenty years' fighting about the walls of Troy and the jealousies of the high gods of which to make an epic. Milton moved through the more than ample range of John Calvin's scheme of redemption.

But Browning must write *The Ring and the Book* out of an old Roman murder trial, with nothing to help him except his own sure imaginative insight, and no way to get on save to tell over and over, and over again, a tale of which you think you would grow tired if you heard it told once. And yet he manages all this so as to make every retelling of it drama, insight, revelation. It is as though he were turning in his hand a many-faceted jewel the play of whose color is never twice the same, now white, now rose, now black itself, now a window through which to see celestial reality, and now a window through which to look into hell, and yet always a jewel to be held in your hand. He creates characters as strong and subtly drawn as Shakespeare made Macbeth—Count Guido has a gritty solidity Macbeth does not possess and his villainy comes from a darker level than Iago's—and he does it all largely by letting them reveal themselves, now in one state of mind, now in another, and by playing upon them with cross lights which shine, as it were, from the other characters; or else, in some subtle, clever way, by letting you see them reflected in other characters. And so you see Count Guido from a dozen sides, and the inside too, and when Browning is done with him he is too real to be in the pages of a book at all. He should rather walk out of a crumbling Italian palace and elbow you into the gutter as he went by.

The little, closely written, and not too

much faded book from which Browning got this raw material is now in the library of Balliol College under a glass case. I seem to remember how some legalistic and inquiring mind has recently been making investigations of his own into the case, following it as he could through the Roman records. He has discovered Browning to have been by no means legally accurate in his statement of the situation and has published his discovery to the world. Mrs. Orr on the other hand says that Browning dealt justly and exhaustively with the records; at any rate, the purely legalistic mind is no more to be trusted with *The Ring and the Book* than with any other symbol of redemption—even the cross.

Browning never professed to be accurate. He tells us himself how he has embroidered old facts with his imagination and made of them something new, whose truth is to be tested rather by fidelity to the high passions of the soul than the records of the Roman courts.

The structure of the story is plain enough, familiar enough too, and needs only the barest retelling. There was in Rome one Pietro Comparini and his wife Violante. They were people of no great consequence, loving to live well and having apparently a life estate in certain properties. If they should have a child the property would become theirs absolutely, and they might use the principal. Their extravagances get them into debt, and Violante, who has no child nor any hopes of having one, conceives a clever plan. She will tell her husband that the impossible has happened and their union was to be blessed, though somewhat belatedly. She would find a baby somewhere, present it to Pietro, who seems to have been both simple-minded and credulous, as their own, hoodwink the neighbors and the courts, and go on comfortably. She succeeded in doing all this and Pompilia was the child she found.

Pompilia grows, a shy and lovely girl, till Violante thinks to make a doubtful enterprise finally safe and secure Pompilia a position from which she could not be dislodged, through an advantageous marriage. Count Guido Franceschini, an Italian nobleman quite out at the elbows, is willing enough to take the girl, her beauty and her money. He

has nothing at all himself to give; he has been a hanger-on at the Papal Court for years and nothing has come out of it. He would go back home again with Pompilia and trade the hope of honor for the tender reality of beauty and the sharp-edged reality of money. And this also is managed.

Pompilia's parents go with her to Aretzo and find the Count's moldy castle the last place in the world in which to spend their declining years. The Count proves a most undesirable son-in-law, and the less said of his relations the better. He goes out of his way to be more disagreeable than he naturally is—a considerable accomplishment—and Pietro and Violante are finally driven back to Rome, leaving Pompilia and her dowry behind. They conceive the plan of getting the dowry back by confessing their fraud. I would not press the legal plausibility of this too far, though doubtless if the money had not been theirs to give the court would order it returned. Actually getting it out of Guido's hands is another matter.

Just what the Court would do to Pietro and Violante, Browning does not say, that being no consideration of his, but the Comparini forgot Pompilia. The Count had never loved her with anything to be named love, and now he hates her with a properly named hate. If he could drive her into some sort of infidelity he would have in turn a ground of action against her, and so might lose his wife and keep the money, which was exactly what he wanted. There is a period of properly villainous intrigue until Pompilia, for the sake of her unborn child, persuades Caponsacchi to take her to Rome.

They are overtaken in the last stage of the journey by the Count, who prefers the courts to the unwritten law. The judges smile a little, the situation of the priest and the lady being quite consistent with the best traditions of Italian romance; Guido is sent back home to bite his fingernails; Pompilia is sent to a convent, with the chance of getting back to her parents presently. Caponsacchi is given a proper and not too serious reprimand and sent to Cirita Vecchia.

In due season the child is born and Pompilia has a little time of radiant

*From *Reinspecting Victorian Religion* by Gaius Glenn Atkins, published by the Macmillan Company. Used by special permission of the publishers.

motherhood. Little Gaetano now becomes the one prize Guido needs to win the game, being the heir of the whole contested patrimony. The Count takes a rather modern line. He plans to murder the two Comparini and Pompilia, who is no longer of any use to him, then claim the child and the estate. He manages the murders but not his escape. He is captured, condemned in the Roman Courts, appeals to the Pope through the right of some benefit of clergy he possesses, is condemned by the Pope and put to death. Out of the strands of this not altogether edifying story Browning weaves his song.

His plan is simplicity itself. He will tell the tale and retell it, saturating each narration with the essential mind and soul of the narrator until you have seen it from a dozen points of view, each point of view a revelation of the spirit of the actor, advocate or bystander. When he has done, you wonder twice: first, at the strands of black and white and red which weave the web of any human deed; and, second, at what spectra of light and shade truth is broken into when refracted through the human soul. First, he tells you how he found the book and something about the ring (the book and the ring are both real, though the ring itself belonged to Mrs. Browning), and how he was moved to make a poem of it all; then he gives us the pure, crude facts of the case.

The gossips have their turn next; the half-Rome which favors Guido colors the narration with the dye of his prejudice. The half-Rome to see Pompilia's side dips the facts in another dye. A cynical and clever raconteur tells it to a Roman salon, with a shrug of the shoulders and a fall of lace over fingers reaching for his snuff box, an eye for the great lady in the margin of the crowd, and a way of making a jest of tragedy. Then Guido, uneasy on his seat—though any seat would be grateful after the rack—makes his own defense. He is a martyr, so he says, to tricky greed and a shameless wantonness. He has been a Saint George spilling a little blood, and taking a touch of the torture irons in riding down the dragon which ruined the sanctity of his home.

Caponsacchi for the first time tells the reader what he is really telling the judges for the second time, the bench being now considerably sobered by what has happened. Pompilia, wounded to death, and miraculously kept alive—so Rome thinks—to tell the story of her life, tells it in singing lines dipped in the tears of things, and with the insight of one beyond the fear of loss or change, to whom heaven has lent the perfect vision of timeless love.

Then, for relief, I think, and to play the part of the clown in any Shakespearean tragedy, yet without the wise

and almost lyric fooling of a Touchstone, the lawyers take the case in hand and confuse it with pleading which has no bearing at all upon its justice—or its equity. The Pope next passes it all in review from his station on the top of the world and the verge of eternity. He ends by condemning Guido immediately to death. The condemned now frees his soul again—this time another soul—while his confessors press their crucifixes in protest against his bitter lips, and the Brothers of Mercy wait outside the door with the more material mercy of God, but dim in the darkness. He goes to his death with a final appeal to Pompilia on lips the crucifix could not soften.

Browning then gathers up the odds and ends of gossip which attend a case which has been the sensation of the day for the Roman "tabloids," if there were any. He wonders a little what became of Gaetano, Pompilia's babe, chaffs the British public a little, and ends, as he began, with an apostrophe to his dead wife.

There are twelve books then. They average two thousand lines apiece, say, twenty-four thousand lines, with six and a half words to the line—one hundred and fifty-six thousand words, a considerable alloy for any body of crude, hard fact. Is it all poetry? By no means. Matthew Arnold maintained a line of Wordsworth's—"a Mr. Wilkinson, a clergyman," to be the worst line in English verse, and I would hopefully enter in the same contest line 117 in *The Ring and the Book*—"print three-fifths, written supplement the rest." "Great poetry," said Mr. Arnold, "is simple, sensuous and passionate." The lines I have quoted are simple enough, but they could hardly be called either sensuous or passionate.

But when Guido tells the Cardinal that

Plautilla Pucci, your affianced bride,
Has dust now in the eyes that held the
love,

you forgive the poet everything for a single golden line.

No little part of *The Ring and the Book* is what we call pure fooling, but what the Psalmist called "the joy of a strong man to run a race." In music it becomes bravura; in Renaissance art, the jeweled and satined splendor of the marriage feast at Cana, or else the sport of Murillo's angels in a monastery kitchen. In architecture, it is the front of Amiens, or the deep-shadowed portal of the Last Judgment at Bourges; in fiction, it is Victor Hugo's gun carriage running amuck on a ship of the line; in drama, it is Falstaff, or Touchstone, or Puck. Everywhere it is a gift of God and the hallmark of genius.

I think, for our purpose, in any con-

sideration of the whole of *The Ring and the Book* the figure of the cathedral which I have used before is best. You may do anything you please with a cathedral; look for the proud lift of it across old, low houses as you see Chartres from afar, or across kilometers of wheatland, as I used to see Beauvais, while the horizons rolled their drumfire to the pitying summer sky. You may climb among its statue-crowned pinnacles, as at Milan, and look abroad to the changeless snows of the Alps and think of Augustine somewhere in a vanished garden, a millennium and a half ago. Or else, you may read its recitative of patriarchs, prophets, apostles, martyrs, and Mary and her Son in pictured windows, or watch the day die in a single rose window in Rheims while all the kings of France—shadows now themselves—come in with the shadows to their coronation, the Maid of France waiting amongst them, her great task done. You may ponder over tombs of Crusaders, or else a bishop, pillared on lapis lazuli and watching "God made and eaten all day long."

Or else you may consider what all this vast creation was built to shelter—the drama of redemption said and sung and done in age-old liturgy.

This, to end with, I mean to take out of *The Ring and the Book*. The poem permits as many approaches and considerations as Chartres. A literary estimate of it is a task for a specialist and needs exhaustive treatment. Quotation at length is here impossible though it would be richly rewarding. Besides, if one can not go to Chartres tomorrow (though one can read Henry Adams), one can begin to read *The Ring and the Book* again tomorrow, for it also was built to shelter a drama of redemption and the issue of it all is strangely complete. The action of redemption in the poem, like any action of redemption and like war—for redemption is a kind of war—passes through three phases: first, the mobilization of the forces of evil and their offensive; second, the point at which the drive is halted, "they shall not pass here"; and, third, the counter-offensive and victory of redemptive love. Let us follow these through.

Browning has first and last a deal to say about evil in the abstract; so does theology, and even law. But evil never exists in the abstract. It is always an aspect of personality made real in concrete situations and needing to be concretely dealt with. Evil is terribly concrete in *The Ring and the Book*. Count Guido would be the perfect villain of a melodrama if Browning's art did not save the poem from the melodramatic through his searching spiritual understanding, for nothing that actually happens in the human soul is ever a melodrama. Browning could easily have

massed the wickedness of the evil characters in the poem, branded them with lust and avarice and blood-red anger, as Dante would, and called his task done. On the contrary, it is just beginning for him.

Browning makes the Pope his vehicle for the moral and psychological analysis of his characters. I dare say he would have given a division of the poem to the psycho-analyst if there had been such in his time, but the Pope does just as well and better. His analyses, to be exact, begin with line 397 and end with line 1233, in his monologue; they are marvelously searching pieces of work. He begins with Guido

midmost blotch of black—
Discernible in this group of clustered crimes.

Guido has been furnished with proper equipment for the enterprise of life, but he has always made the wrong choices. He never used his full force in any right direction. Greed was his radical motivation, but he would not even pay an honest price for money. He used his station in life as a counter in a slipper game. He pushed inside the church as far as a layman dared go and became a religious parasite. He believed

in just the vile of life,
Low instinct, base pretension, are these truth?

In his marriage, not one permissible impulse moved the man. He was cruel with the subtle cruelty which puts the soul on the rack. He murdered with calculation, and stumbled finally and was caught over a stupidity. Guido claimed himself to be

One huge and sheer mistake,—whose fault?
Not mine at least, who did not make myself!

Pompilia, who had good reason to know, agreed with him. Her searching, loving judgment followed the taproot of his perversions down to its deepest planting in the dark mystery of an abnormal nature. The Pope himself, in his last sad commitment to God of a soul he could not reach and shrive, sees that Guido needed to be taken apart and put together anew if even God were to save this sorry specimen of His handiwork.

Then about this center of darkness, of greed and hate, there is the penumbra of wickedness. The sin of excessive self-centeredness, the sin against love, insensitiveness to truth and beauty, subtle imaginations of evil, a way of taking a flower and treading it into the mire, and the great refusal of Pompilia, which

(Continued on Page 182)

Speaking Signboards The Church Catches The Passer-By By Warren Prince Landers

THERE are electric signs which are bizarre in their effects. Others, billboards, disfigure the landscape. The majority are for advertising purposes only. They appeal to buying capacity. Occasionally, at a street corner, an additional board above that which names the highway, indicates a nearby church.

Today a real church sign must be more than an announcement. If it meets its intention as a guide, it has a message for each day in the week. It is in continuous action. It has no vacation, for even in midsummer, it either directs to some united Service or carries a trenchant, seasonal saying. Behind each expression of usefulness, there must be money for illumination, upkeep, and for the automatic clock. There must be a dependable caretaker who arranges the lettering and an intelligence to create its continuous stories.

The writer for several years observed such a bulletin on an extremely busy thoroughfare. The race of men went by, afoot, and in motor cars. For many hours, through successive periods, autos were stalled before this church sign. There was no other handy reading. By day and by night it at first compelled, then attracted attention. Two or three times each week the "legends" were shifted. Reactions were constant to its succinct sentences. They dealt

WITH THE CHRISTIAN YEAR
THE CHRISTMAS MESSAGE
MEANS MOST
TO THOSE WHO PRACTICE
ITS GOOD WILL

CARRY OVER
THE MESSAGE OF CHRISTMAS
INTO THE NEW YEAR
MAKING IT HAPPY

IN SOCIAL RELATIONS
ONCE IT WAS SAID
WHO SERVES HIS COUNTRY
SERVES GOD,
TODAY
HE WHO SERVES GOD
SERVES HIS COUNTRY

SHALL THE FAMILY
CONTINUE?
THIS CALLS FOR
A FAMILY RELIGION

REALIZE LENT
IN CITIZENSHIP:
"EXCEPT THE LORD
KEEP THE CITY
WATCHMEN WAKE IN VAIN"

IN CHARITY
SERVICE, LEGISLATION

MEN ANSWER
PRAYER.
HOW MUCH MORE, GOD!

WHAT EXCITES YOU?
THE WELFARE OF OTHERS
OR YOUR OWN SELFISHNESS
?

THINK THIS THROUGH:
IS AMERICA THE AFFAIR OF
OFFICE HOLDERS
ONLY?
AFTER ELECTION WHAT IS
YOUR SHARE?

FOR SIGNIFICANT ANNIVERSARIES

EACH SIDE
OF THE LABOR PROBLEM
MUST SEE
THE NEED OF THE OTHER

TO MERIT THE WORDS
IS TO
CREATE A THANKFUL HEART.
BEGIN NOW TO SAY,
"I THANK YOU"

WHILE WE PAY TRIBUTE
TO MOTHER
LET US INCREASE OUR
LOYALTY
TO MOTHER'S GOD

INDEPENDENCE
UNDER THE LAW
IS A CHALLENGE
AMERICA OFFERS YOU

PERSONAL AND SPIRITUAL
THEY THAT WAIT UPON
THE LORD
SHALL MOUNT UP WITH
WINGS:
THEY SHALL RUN AND
NOT BE WEARY

SPRING!
THE BRANCH CANNOT
BEAR FRUIT EXCEPT
IT ABIDE
IN THE VINE
NO MORE CAN YOU

WHAT DID SUNDAY BRING
?
DID YOU LISTEN
TO THE WORTH-WHILE?

A GREAT MAN'S POWER IS
HIS CHARACTER.
WHAT IS YOURS?

MR. MOTOR CARR!
WHAT DO YOUR PLEASURES
COST?
WHEN YOU ARE AT CHURCH
THE AUTO BURNS
NO MONEY

DO NOT
LEAVE THE CHURCH OUT OF
YOUR
VACATION PLANNING

THE SERVICE OF ALL MEN
IS THE MEASURE
OF THEIR FRIENDLINESS

WE GO
MANY WAYS
WE HAVE
MANY PLEASURES
CAN YOU
TAKE GOD IN ALL?

These are samples actually used. Such a Board provides for local needs under an alert mind and skillful hand. Any church can make such a bulletin. It will reward the man or woman who is responsible. Naturally it demands close attention. WHAT PRICE SUCCESS?

The Ring and the Book

(Continued from Page 181)

carried everything else with it. There are also the colorless qualities of Pietro and Violante, who

Slide into the silly crime at unaware, Slip back upon the stupid virtue, stay Nowhere long enough for being classed

It is all here, then, white and black and red and gray; foolishness whose crimes are silly and whose virtue is stupid, twisted soul and perverted will, love of hate with hate of love, greed, and passion, and, driving through it all the terrible initiative of perverse willfulness carrying them all toward fateful destinies. Who shall dare to say that the kingdom of evil is a single realm ruled by a single lord?

All this works its way out to the inevitable confusions and tragedies. Redemption includes both judgment and penalty, for it is all done in the realm of moral order. I do not wonder that Augustine, seeing in evil an awesome sovereignty though terrible, and having no place in his faith for any sovereignty save the sovereignty of God, invested evil with the august sanction of a pre-determinate and eternal decree. You must allow something to a man who cared enough for God to make His will victorious, even in moral defeat, and gave him hell, also, for a province of his kingdom.

Browning sees clearly enough how sin, when it has conceived, bringeth forth death, but there are more kinds of death than one. In his clear vision the Comparini, full of wounds and laid out in San Lorenzo for the crowd to see, with candles all about them,

Beneath the piece
Of Master Guido Reni, Christ on Cross.

and Pompilia, dead in white loveliness, and Guido beheaded in the place of the

people, are only death on the surface.

There is a deeper death, the death of the soul—the loss of man from all his proper relationships, the defeat of life itself. Caponsacchi does not care whether Guido lives or dies; something will happen to him more terrible than death.

leave Guido all alone.

Back to the world again

Not to die so much as slide out of life,

Pushed by the general horror and common hate

Low, lower—left o' the very ledge of things,

I seem to see him catch convulsively One by one, at all honest forms of life,

At reason, order, decency and use—

To cramp him and get foothold by at least;

And still they disengage them from his clutch.

"What, are you he, then, had Pompilia once

And so forewent her? Take not up with us."

And thus I see him slowly and surely edged

Off all the table-land whence life upsprings

Aspiring to be immortality.

out of the ken of God

Or care of man, for ever and ever more.

This is the death with which sin is in travail. Must it be so? Redemption takes its last stand here. "They shall not pass."

In any drama of redemption, or any reality of redemption either, there must be a place where concrete evil meets concrete defeat. It must go no further or the day is lost, and it must find the last barrier it cannot storm in a soul both free and blameless, yet bound to share the sorrow and pain which sin has created. Pompilia in *The Ring and the Book* is exactly the point where evil stops, any evil, all evil. Her story, told slowly, with death reaching for each pause to make it final, is the loveliest piece of sustained writing Browning ever did. Its lines are flowers. You could pluck and wear them in your memory as the Pope would find in Pompilia herself, "My rose, I gather for the breast of God."

But there is more in these two thousand lines than poetry. There is the revelation of a militant purity against which the gates of hell could not prevail. Nothing reached and stained her central sanctuary. She was free from the taint of her careless father's crime, her mother's pitiful or mercenary earthiness. Her foster mother's stupid tricks left her unspoiled. She escaped Guido's traps through a winged quality of soul.

She made a sacrament of a gallant priest's elopement with a married woman. Motherhood to her was what the church dreamed the virgin birth might have been. Against a soul like that sin had no force. There it stopped, and where sin is stopped like that redemption begins. Only the pure in soul can free the entangled.

Somewhere in every drama which moves toward a morally triumphant issue there is a central turning point. That turning point is a personality which shares everything but the fault, forgets and forgives the fault in a shining generosity of love, and so becomes a point of departure for the saving action. And I would pass over all lesser illustrations, either in literature or life, to the one supreme example in Christian faith. The drive of sin broke against the cross of Jesus Christ because, first of all, sin had no dominion over Him. The Verdun of sin was not two pieces of wood, but the stainless soul of one who prayed for those who nailed Him to the wood and spoke to God across the gray desolation of Golgotha as a man speaks to his friend by the fireside.

Redemption begins, continues and ends in the action and reaction of personality. The drama is played out upon the stage of the spirit. After that it lays hold, and changes, as it can, ways and institutions and the general mechanism of life. This is a slow, and often costly process, the redemptive spirit being again and again apparently defeated, or even broken upon the wheels of long-established and hostile orders. The martyrdoms of history belong to this region; they are the by-product of the fight which takes place directly the counter-offensive of redemptive love or wisdom or idealism begins; and, though this is to dismiss an immensity of blood and tears in too slight a phrase, the real strategy of the struggle is underneath or above. The contestants are apparently ill-matched. On one side the solidity of vested interests or pride and power of station, or high and hostile willfulness armed with ponderable weapons; on the other side love raised to the power of sacrifice, with all the sure judgments and far-sighted visions of love, armed seemingly only with the power to suffer.

We have been first and last strangely blind to that power. It has a terrible offensive. It breaks down the morale of the opposing forces and creates revolutions and disturbances which are themselves redemptive behind their lines. Saul sees the light in the face of Stephen and is thereafter, though he does not know it yet, on Stephen's side. The soldier converts the soldier who killed him; the martyr wins his executioner.

(Continued on Page 192)

Sermons In Dramas

By William L. Stidger, Boston

No American preacher has shown a greater facility in finding sermons in life about him than the author of this article. People talk about the great stage plays. Why not capitalize that interest by showing the moral and religious interests involved?

I HAVE lying on my desk as I write, more than one hundred printed books of Drama, all of which I have used as the basis of what I call Drama-Sermons.

It has always seemed to me a tragedy, almost as great as the tragedy of the lost coin, the lost sheep, and the lost soul, that these great dramas come and go, practically unobserved and unused by the ministry, when they have so great a possibility as the vehicles through which our gospel may be preached with entrancing beauty and wonder.

Just as it is true with Motion Pictures, the very thing that attracts the millions to the theaters essentially lies within these unopened pages. Therefore I desire through this article to call the attention of my preacher friends to a few of these dramas which preach our own gospel.

The use of drama as a background for sermonizing gives us a chance to get away from the "First, secondly, thirdly, and indefinitely" type of outline, to an outline and a sermon which have human beings walking up and down the pulpit, and which echoes the dialogue and the sound of real human voices through a sermon. People like this type of preaching and they will come back for more of it.

Of course there is always that delightful shelf of books of Drama which deal exclusively with the Christ as central figure. Among these books—by the way—which never grow old; are perennial in their appeal, no matter when they happen to have graced the legitimate stage, are: "The Servant in the House," by Charles Rann Kennedy, "The Fool," by Channing Pollock, "The Passing of the Third Floor Back," by Jerome. Some of these dramas have modern figures which live the Christ-like life, and are always strong in their appeal to an audience.

Another group of dramas which are written and published in book form for permanent use, are dramas which deal with Biblical characters other than Christ. Of course Judas always comes in for his share of treatment and there

are more than a score of books about Judas, but one which I found useful is "Judas," by Kemp. "Samson in Chains," by Andreyev, "Ruth and Naomi," "Joseph and His Brethren," "Moses," "Esther," "The Healing of Naaman," "David and Jonathan," by Mabel Hobbs and Helen Miles, are rich in sermonic material. These Biblical dramas give a preacher a chance to make the old stories of the Book of Books live with a new vividness.

One of the indictments that people bring against the average sermon, is that it does not live; that it is not vibrant with humanity. The use of the drama in sermonizing will act like a shot of Saline solution in the arteries of a sermon.

If I wanted to preach a sermon against war I would not get together a lot of dry statistics, Biblical quotations, and arguments against war, but I would present the burning, livid, tragedy-touched human beings of Channing Pollock's, "The Enemy." If I wanted to preach on how a man overcame physical handicaps, and remained happy and adventuring to the end; a dreamer and a man of music and friendships, I would use "Cyrano De Bergerac." If I wanted to preach a sermon on death and the Judgment I would use "Outward Bound," and make my listeners see Immortality in a new light. If I wanted to preach a sermon on Abraham Lincoln and give it a new turn; after preaching so often about this great man, I would certainly use John Drinkwater's, "Abraham Lincoln," a tremendous drama of our martyred president. Then I would use his "Robert E. Lee" as a follow up the next Sunday to give my people an idea of the greatness of this Southern leader in Civil War days. If I wanted to preach on Loyalty I would take John Galsworthy's "Loyalties," as a background, a drama which shows the different types and values of these types of loyalties in human life. If I wanted to preach about the spirit and the love and the beauty of God, I would take a drama like "The King of the Dark Chamber," by Tagore, and I would send that audience away with a new love and a new reverence, such as I had never given them before. If I wanted to preach against the deadly monotony of a machine age; and if I wanted to preach against a man, or a nation, or a civilization, that left God out of its reckoning, I would use "R. U. R." If I wanted to preach a sermon which would contrast the intolerance of a certain

type of so-called religion, I would preach it through such a play as "Hell Bent For Heaven." If I wanted to preach a sermon which would picture the might and power of a great vision from God, I would use Shaw's "Joan of Arc." If I wanted to preach a sermon on the sacrificial love and service of a great woman, on some Woman's Day in my church, I would preach on "Florence Nightingale," which has been put into a drama by Edith Gittings Read. Then, instead of telling about this wonderful woman in dull, prosaic, sermonic divisions I would make her live before my audience by presenting this play act by act, and deed by deed, and dialogue after dialogue, until she walked up and down my pulpit platform before my people.

If I wanted to extend these drama-sermons I would reach back into the great plays of Ibsen, such as "Hedda Gabler," "The Master Builder," "The Dolls' House," "Brand," "Peer Gynt," "Pillars of Society," and "When We Dead Awaken." Through these great dramas I would make spiritual and eternal truths throb and walk and talk, like men and women. "The King's Daughter," by Masefield, "The Tragedy of Nan," by the same author, and "King Cole," I number among those dramas worthy to be taken into the Christian pulpit to be used as a medium to preach the Christian message.

When we leave out of our preaching the great dramas, from Shakespeare down to the most modern of this year's plays, we neglect a medium of presentation which is both forceful and spiritual.

Every little child has a sense of the dramatic. Every child lives in a world of drama. Every child peoples his or her world with moving characters. Everything we do, we do dramatically. We use our hands to enforce our words. We use our face muscles, to illustrate how we feel. We are born actors, all of us. We have such a sense of the dramatic within us that, whenever anything is presented to us dramatically, it gets our attention.

When we have learned to dramatize our preaching, then we shall have caught the eye and the ear of the public as the theater and the Motion Picture world have caught it.

Why not, when we are doing it for Christ, and for the good of humanity?

Why not interpret our religion in terms of life?

A Martyr to Her Faith

"Marie," observed Muriel, "has suffered much for her belief."

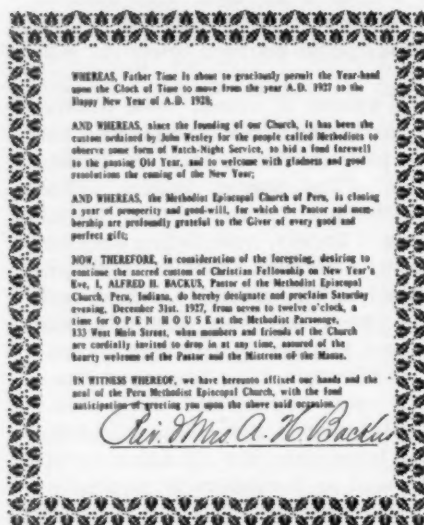
"Indeed?" asked Millicent, lifting her eyebrows in polite curiosity. "What is her belief?"

"That she can wear a number four shoe on a number six foot."—*The Humorist*.

A Happy New Year

These suggestions from several churches will help you in planning your own services for observing the New Year. First, here is a proclamation which Rev. and Mrs. Alfred H. Backus issued to the members of their congregation, at Peru, Indiana.

Watch Night and Open House Proclamation



The New Year's Eve service at the First Christian Church, Port Arthur, Texas, was announced in the church paper in this way.

SPEND NEW YEAR'S EVE AT CHURCH

Spend New Year's Eve at church! A great program has been planned.

How does this program strike you?

8:00 p. m.—9:30 p. m., reception for all members and friends of the church. The Mizpah Class will have charge of the reception and program. Acquaintance of the members with one another will be furthered. Punch and wafers will be served.

9:30 p. m.—10:30 p. m., social hour; games, stunts, recreation, in groups: Intermediate and Seniors in the Annex, Juniors and other boys and girls on the third floor, young people and adults on the first floor.

10:30 p. m.—11:15 p. m., annual reports from all departments and organizations; program for the new year presented for consideration.

11:15 p. m.—12:00 m., devotional service.

All members and friends of the church—old and young—are invited to attend and enjoy the occasion.

A radio will be a part of the program.

This unique combination of fellowship, business, and devotions will provide a most worthwhile occasion. Watch the new year in from the church—can you think of a better place?

—HAPPY NEW YEAR—

Rev. E. Hubert Broyles of the J. R. following announcement.

THE J. R. MILLER MEMORIAL PRESBYTERIAN CHURCH

Upper Darby, Pa.

E. Hubert Broyles, D. D., Pastor

Whereas, God's blessings have followed me most graciously during the past year; and

Whereas, I should practically express my appreciation in my personal life; I am resolved:—

1. To be more faithful to Him in my daily living;
2. To endeavor to have an active part in the real work of my church;
3. To be more consistent in my attendance upon the worship of my church;
4. To be present at church next Sunday, New Year's Day, 1928.

Signed

Please sign this card and place it where it will be a reminder of your New Year's Resolutions.

Subject of next Sunday morning's sermon, "What About New Year's Resolutions, Anyway?"

"End the Old Year properly; Start the New Year right"

1926—Watch-Night Program—1927

OCEAN AVENUE CONGREGATIONAL CHURCH

BROOKLYN, NEW YORK

George Mahlon Miller, Pastor

FRIDAY, DECEMBER 31st

8:30 P. M.—12:05 A. M.

8:30 p. m.—11 p. m.—In the social rooms. Informal reception for the new members who have united with the Church this year. Roll call by former denominations of old and new members. Be there to respond.

Illustrated drama-lecture, "Sun Up," by Allison Ray Heaps.

Refreshments served by the Pilgrim League.

11 p. m.—12:05 a. m.—In the auditorium. Holy Communion service with brief address by Rev. Eugene L. Biddle. The chimes will be played by Mr. Lawrence as the years are passing. Congregational Hand-Books for 1927 will be distributed. Mr. and Mrs. Henry B. Batchis will furnish the chancel flowers. The Rev. Mr. Biddle and parishioners of the Mapleton Park Congregational Church will be our special guests throughout the evening.

"Come when you can; Go when you must."

Next Sunday, January 2nd—New Year Services—10:30 a. m. and 8 p. m. COME!

A post card announcement from the Ocean Avenue Congregational Church, Brooklyn, New York, carried the above announcement to the members.

And finally here is an announcement from the First Baptist Church, Peru, Indiana, which shows how the radio can be used in the service.

THE ONLY TIME ONE CAN AFFORD TO DISCONTINUE CHURCH MANAGEMENT

"Please discontinue *Church Management*. I have retired so cannot use your valuable publication longer.

C. M. Miller,
Pittsburgh, Pa."

In this friendly note Mr. Miller has pointed out the only time that a minister can afford to let his subscription lapse. As long as a minister is active *Church Management* is one assistant he cannot dispense with.

WATCH-NIGHT SERVICE

Friday Night 8-12 O'clock—For
Everybody

Splendid Varied Program

Fellowship Hour.

Voices of the Night—(Picked up
by Radio)

Entertainment.

Refreshments.

Candle Service.

Devotional Period.

A Souvenir Card of the occasion, to be kept throughout the year, given to every one present.

The Community Survey

(Continued from Page 176)

to unite the family in its religious interest by eliminating the divisive competition sustained by the active efforts of two or three ministers, endeavoring to serve the same family.

The full value of a survey is not secured, unless it is properly followed up.

About three days following the first meeting of the workers, when supplies are distributed and instructions given, a second meeting may be held, at which time, the workers are to turn in the results of the canvass. Those who have participated will be quite enthusiastic. Many of them will have had delightful experiences, and a few, some that are quite startling. Long lost friends are reunited. Interest in the church that has been dead for many, many years, is awakened and results obtained quite similar to the following instance:

In a certain community where the writer was taking a survey of this kind, a worker was asking the questions of the mother of the family. A little seven-year old girl, child-like, was interposing with suggestions and remarks more or less apropos. As the questioner sought information of the religious relations of the father, the little girl spoke up, "O, daddy doesn't believe in God. Only mama and I believe in God. He hasn't any use for the church." After the caller left, the father stepped in from the dining-room, apparently greatly disturbed. Calling little Helen to him, he said: "Helen, why did you tell the lady papa doesn't believe in God?" "Why, daddy," she replied, "you don't belong to church, you never go. Of course you don't believe in God!" In a broken voice the father continued, "Yes, Helen, daddy does believe in God. Daddy believes in the church and believes in all good things. He wants his little girl to be a good girl. Please, never say again that daddy doesn't believe in God. I wouldn't have you grow up with that idea in your mind for anything in the world." Then he realized that going to church, and church membership, if nothing else, were a symbol that represented his ideals. He called up his wife's minister, made an appointment, told the story, and arranged to join the church at an early date.

In the routine of securing the information, folks who have for many years been careless or indifferent with regard to the church, are led to remember the days of childhood when, in some village church, or country chapel, they stood at the altar and expressed their highest hopes, ambitions and ideals, in the act of uniting with it. Some organizations conducting the survey, have found it inspiring at this meeting to permit various participants in the survey to relate some

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Direct Mail Appeal Funds Debt*

By Dirk Quayne

NOT the least of the worries of the average pastor is the funding of a cumbersome church mortgage. As much time and effort is often expended on this important problem as on sermons and organization work, to the consequent detriment of the latter. Many indeed are the ways and means that have played their part in reducing the construction debts of churches throughout the country—suppers, fetes, rummage sales, lectures and travelogues have all been used and are still in use. But a Milwaukee, Wisconsin, church, has succeeded in getting money for its indebtedness by mail.

The Lutheran Church of the Redeemer, of Milwaukee, found itself with a mortgage of \$8500. The chances seemed slim of paying it off clear (without a further mortgage) by the usual processes. The administration decided that only some unusual method would enable it to reduce this debt substantially, and accordingly, sought business counsel on the matter.

It called in an expert, not an expert in church finance, but an expert in direct-mail advertising. This man was Jack Carr, facetiously said to be the person who "really made Milwaukee famous," by his method and style of business letter writing. Mr. Carr believed that he could swing the job and he and his organization proceeded to do so. Their recommendations were the use of a series of three letters, to be multigraphed and "filled-in" and mailed to the five hundred members of the church.

Here is the opening letter in the campaign. Notice particularly its unique, easy style. It was utterly different from anything that had been previously used by the church, yet it was so human and friendly that it had marked appeal:

Dear Friend:

An old colored preacher was preaching a sermon on contributions to the church. He was interrupted by a deacon of his congregation, who rose and said:

"Pahson, you done told us that salvation am free—as free as the air we breathe and as free as the watah in the rivahs.

"If dat am true, how come you ask for money, money, money all the time?"

The old negro minister solemnly replied:

"Brothah, you am right. Religion and salvation AM free, like the air am free and watah am free. But if you wants watah brought into youah house and into youah kitchen,

you got to have pipes, and somebody's got to pay for the plumbin'."

Most of us realize that while the word of God is free, the House of God must be paid for.

We've occupied our House of God just exactly ten years this month. The balance of the mortgage amounts to only \$8500 and it falls due in September.

Wouldn't it be wonderful to burn that mortgage in September?

Cordially yours,

Church of the Redeemer.

To the same list of five hundred members was shortly mailed the following:

Dear Friend:

Some folks call us stingy;

They say we'll spend a hundred dollars for a set of tires to travel along the path of pleasure, and then—

Drop a thin dime in the plate and expect to glide to glory when we die.

They say we'll dig up four-forty for a girl show with jazz music, and then—

Cautiously cough up a few coppers for a front row seat in church.

They say we'll gladly spend a dollar a day on cigars to smoke here—but not a cent a day to keep from smoking hereafter.

Let's tell the world it's not true!

Let's dig down deep for that \$8500 and burn that mortgage in September when it falls due. There's 500 of us to do it. WE CAN if we WILL!

Remember YOUR church—The Church of the Redeemer is the mother church of all Lutheran churches in Milwaukee.

That would be a Joyous Easter Gift to YOUR church, wouldn't it?

Cordially yours,

Church of the Redeemer.

There is life in that last letter. It is modern in tone, almost "slangy", but again, it is human. Its opening sentence is attractive, it is short, and there can be no doubt as to what action its recipient is desired to take—although the actual solicitation appeal is most pleasantly veiled. It has none of the ordinary whining "charity" approach of the usual letter of its kind.

The third and last letter in the series (again to the same list) almost assumed that a subscription would be forthcoming, but it does it nicely. It radiates confidence in the fact the member will do his share in paying the debt—yet not blusteringly so. It is reprinted here:

Dear Friend:

History records that Nero fiddled while Rome burned. It does not say whether or not he was happy.

If he was, his happiness was noth-

*The letters used in this article are copyrighted 1928 by Jack Carr, Inc., 118 Michigan Street, Milwaukee Wisconsin. They are used by special permission secured by the author.

ing compared to what ours will be if we are able to watch our mortgage burn.

After ten years in our present building, it would be the Happiest Easter of all, if we are able to terminate our drive at Easter with sufficient subscriptions to reduce the mortgage of \$8500 to ashes, when it falls due in September.

That will give us from Easter until September to make collections on the subscriptions.

Let's show our new minister we are practical Christians. Let's prove our willingness to make a personal sacrifice that our church be not burdened with debt.

We'll marshall our little army of five hundred members. We'll each contribute to the fullest extent we are capable. And then we'll march, side by side, with the pleasurable satisfaction of work well done.

You'll do YOUR share of course. And thank you!

Cordially yours,

Church of the Redeemer.

The campaign was a success in every way. Sufficient subscriptions were secured to assure payment of the mortgage when it fell due, and to cover the costs of preparing and mailing these letters. Public comment on the series was most pleasing, but the happiest result was the gratification of the members at their own accomplishment of this seemingly impossible task.

The obvious conclusion to be drawn from this report is that good, concentrated direct-mail advertising will pay churches that use it as well as any business firm. Pastors interested in accomplishing an objective similar to that of the Church of the Redeemer of Milwaukee, will find it of value to consider its use carefully.

The Community Survey

(Continued from Page 185)

of their interesting experiences. A good speaker can help them to visualize the opportunities discovered by the survey. He can breathe upon the flame of Christian community interest, that has been lighted, until it becomes a conflagration of evangelistic interest and effort.

Another meeting should follow this, at which time, a detailed report of the results of the survey is given, and plans are announced for the future work the organization intends doing.

Invariably, the newspapers, and the community at large, will hesitate to accept the facts that are enumerated. In the results of the survey is to be found the best answer to the pessimist who believes that most people are not interested in church. For example, in a city of 300,000 a survey was put on in one of its communities containing 30,000 people. Approximately 7,000 cards came back out of which there were less than fifty families who declined information, and but a trifle over 300 who confessed to no religious interest whatsoever.

The survey uncovers three classes of people in particular, for whom the sur-

vey is conducted, first, those who have left the church to which they belong, and have become interested in other churches, church tramps, or worse. Second, those who have moved into the communities from other cities and have failed to identify themselves with any church. Third, those who are without church interest.

Naturally, the first group will be taken care of at the beginning of any campaign. Some churches will follow the campaign immediately with a church reception, reunion, or homecoming Sunday, to which the wanderers are particularly invited, and where they are made to feel very welcome. This is the first step because it increases the forces with which to undertake the greater work that is to follow.

The second group will require some painstaking effort to round up, careful organization, earnest, willing workers. But in this class will be found some of the very best Christian people and church workers, folks who have had positions of trust and importance in their churches back home, and who came to the new community with every good intention of affiliating with a local church, but who thought to get a little rest from the strenuous activity in which they had been engaged in the old home church. The vacation period in which they indulged themselves extended from week to week, until the old habits disappeared, and indifference set in. They are easily awakened, and are of great value to the church that can put them to work. Perhaps some of these people have been slipping into the back seats of various churches to find one that seemed like home, until they have acquired the pernicious habit that makes them what is professionally known as "church tramps". Others are a little backward because, having held leading positions in the home churches, they have become accustomed to being noticed and made over, which attention they would naturally not receive from strangers. There are many reasons, good and bad, why many good people fail to report to the church with which they should naturally identify themselves, when they move into a new community.

The third group constitutes the greatest challenge to the church. Here are the people among whom are fostered the seeds of indifference, religious misunderstanding, social unrest, agnosticism, atheism, the core of the irreligious fester in the community, from which creeps the poison that counteracts the tonic and curative properties of the grace of God. Of our attitude toward, and our interest in, and our sincere desires for, this group, the writer need say nothing.

A community survey then, reveals those conditions which make it possible for the church to put its house in order.

It has been made the inspiration for intensive evangelistic work. It appeals to the practical minded, and is inspiring to all concerned, because it leads to tangible results. Its expense is small. Even using a professional worker, it will not exceed two or three cents per church member. The additions secured, from a purely materialistic point of view, will warrant its expense, while its spiritual values are beyond computation.

Bunyan Memorial Window

Princeton University has given to the American Tract Society twenty-five large photographs, with key, of the Bunyan Memorial Window, recently placed in the new Chapel at Princeton, for distribution among the leading Libraries of the United States, now holding Bunyan Tercentenary Exhibits.

A beautiful colored reproduction of this Window, designed by Mr. Charles J. Connick, of Boston, was given to the American Tract Society for use at the Bunyan Tercentenary Exhibit of the New York Public Library, which begins November 12th.

CHURCH SIGNS BASED ON CROSS

Here is a reproduction of the sign which greets the visitor as he enters Oconomowoc, Wisconsin, from the north, east, south or west. It was designed by Rev. Robert Lincoln Kelly, of the Baptist Church, in consultation with the other ministers and financed by the chamber of commerce. In addition to the big signs at the four sides of the town smaller ones of the same design have been erected by the Episcopal, English Lutheran, First Methodist, First Congregational, and First Baptist churches of the city. The cost of the smaller ones was paid by the respective churches. Here is a real idea for uniformity in the church invitation.



The Editorial Page

Church and State

NOW that election is over, we ought to take inventory of the whole discussion aroused in a noisy campaign about the church in politics. The Protestant churches which have always felt themselves responsible for the theory of complete separation, were put on the defensive by a skilled Catholic statesmanship, which, keeping its own virtues and vices in the background, broadcasted the inconsistencies of the Protestant churches.

In this nation we have always had separation in theory, but very little of it in fact. In the New England colonies, popular taxation for support of the church was the rule, rather than the exception. In Virginia, the English church likewise used taxation as a basis of church support. The writer does not know of any instance where that is true now. But he will probably know more about it, after this editorial has reached the readers of the magazine.

The most inconsistent feature in separation of church and state of the present day, is in the system of ecclesiastical exemption. This is a practical recognition of a unity of religion and state which violates the spirit of separation. It means the handing out of a subsidy for organized religion. To our mind it is one which is not true to the spirit of the constitution, nor needed by the churches.

Doubtless, there are many abuses in this scheme of ecclesiastical exemption. Recently the writer had pointed out to him a real estate development which had increased in value five times in thirty years. Thirty years ago it was purchased by a local church. During that time it has paid no taxes to the city or state treasuries. But now the church is selling it and reaping a big profit. It is purely a commercial proposition, and has absolutely nothing to do with worship or the propagation of religion. A church that goes into business, either as a real estate dealer, or as a publisher of literature, ought to expect to pay the same taxes that the commercial organizations it competes against must pay.

But, even assuming that no abuses have occurred, we still believe that church property should be taxed. How else can we have complete separation? The churches can no longer plead their poverty. It is not the poverty stricken classes which fill the pews of the church. It is ridiculous to suppose that the individual churches which have budgets running as high as one hundred thousand dollars per year cannot afford to pay a few hundred dollars each year in taxes. It is little wonder that the public street forums rumble in discontent, when the church chimes ring out above their heads. It may be severe on the smaller groups which now struggle to meet their expenses. Yet it can be no more of a struggle for the churches, than for the individuals of small means.

But there is another reason which is just as important. The churches need to place themselves on an equality with commercial organizations to preserve their self respect. As long as they accept exemptions from the government they are morally estopped from protesting against abuses in government. O, I know that they do protest. But the protests are necessarily feeble. It is of a subsidized body, a body permitted to live by an act of charity. We have done a great deal in the past few years, to take the church out of the charity-receiving class. Better business methods have been adopted by the local church. We have passed the era of "hear the pennies dropping" into the day of honest budgets. Preachers are now beginning to receive honest salaries for their honest labors. The next step in the march toward self respect, is for the churches willingly to surrender the tax exemptions they have enjoyed in the past, and show a willingness to accept a fact, as well as a theory, of separation of church and state.

The Church Publicist

THIS is the newest profession in the religious field. There are not many men working at it at the present time. We know but two. But their successes are a good indication that, within a few years, every town of fifty thousand and up, will offer a lucrative field for the trained and alert church publicists.

Among *Church Management* contributors, have already appeared the names of Edward L. Wertheim of New York City, and Paul B. Sullivan of Cincinnati. Both of these are pioneering in the new field.

The church publicist seeks local churches as his clients. In the beginning, he may make his contact through the federated churches. Most of these city-wide organizations have already learned the necessity of paid publicists to keep their work before the public. Many of them now have budget allowances for such services.

But in the instances of each of these men mentioned, the contact with the federated body is but a beginning. Next, they seek local churches as their clients. The church pays a monthly fee for the services rendered. The fee is dependent upon the amount of the work required. The average might be in the neighborhood of fifty dollars per month, for the average-sized church. Smaller churches could arrange for a smaller fee. Larger churches requiring more attention would pay more.

The cost will seem the first difficulty to the church approached. But it has just got to face facts in the matter. Publicity is as much of a specialized task, as evangelism or music. Churches have never hesitated to pay for these two services. Why should they hesitate to pay for the services of specialist in publicity, whose services seems so vitally necessary? And, regardless of how

good cooperation a minister may have in volunteer service, it will never get the results that paid publicity service renders.

The first, last, and most important job of the church publicist is to get the church before the public. He will hold a conference, at least once a week, with the minister, or the church representative, who will give the program of the church. The task of the publicist will be to interpret that program in the language of the printed word. He will get newspaper space for the church.

He may also place the paid advertising space

of the church. These two tasks go very well together. But the first task of the publicist is to get new space. This is secured at no cost to the church. It is necessary that the publicist have the respect and confidence of the newspapers, that he knew church psychology, and that he have the much to be desired "nose for news."

With what the pioneers in the movement are already doing, it would seem a very conservative prophecy to make that within the next few years, the church publicist will have an important part in the church life of the average city.

As the World Goes By—

Seeing in Vision

Those who like to find prophecies of the past which have been fulfilled today, will be interested in this one published by Andrew Jackson Davis in 1856, in a book which he called *The Penetration*. The book has a series of questions and answers. People were marvelling at the steam locomotive at the time and naturally some of the questions dealt with that phenomenon.

Question: Will utilitarianism make any further discoveries in other locomotive directions?

Answer: Yes. Look out about these days, for carriages and travelling saloons on country roads—without horses, without steam, without any visible motive power—moving with greater speed and far more safety than at present. Carriages will be moved by a strange and beautiful and simple mixture of aqueous and atmospheric gases, so easily condensed, so simply ignited, and so imparted by a machine somewhat resembling our engines, as to be entirely concealed and manageable between the forward wheels. These vehicles will prevent many embarrassments now experienced by persons living in thinly populated territories. The first requisite for these land locomotives will be good roads, upon which your engine without any horses, you may travel with great rapidity.

This prophet was an unschooled man, who lived near New York City. In his day he was of sufficient fame that many came to test his clairvoyant powers.

Prayers for the Day's Work

Christian F. Reisner is one of the hardest working ministers I know. He is always busy on a worth while task. I have often wondered how he could find time for devotional hours in the hurry and bustle of his busy life. But last winter he went to the hospital because of an accident. There he had to rest the body. And his mind turned towards prayers for daily living. I have been interested in the little book which gives these prayers. They are brief but reverent and the needs of the world today stand out in each one.

For instance, did you ever hear a prayer for those who shop? I never

did until I had this book. How appropriate this is for our city life of today.

BUYING GOODS

Suppress, O Servant Divine, the superior spirit so prone to speak out during store purchases in dictatorial demands, sarcastic quips, and querulous retorts. Remind men, O Gracious One, that sales folks, suffering much from others' impatience and impertinence, greatly appreciate kindly speech and considerate co-operation in common trading.

And this is only one of many prayers written in the spirit of the modern world, which seek to build the devotional spirit into life.

Deceiving Book Titles

The publicity department of Harper and Brothers is amused by some recent requests of the *Birth Control Review* for books for editorial review. One of the titles requested is *Too Many People* by J. B. Priestly. This, in reality, is a volume of sketches of every day life and is not concerned with the birth rate. But, as the publicity department suggests, the *Birth Control Review* ought to be used to such disappointments for but a short time before they had made a request for *Asia Reborn*.

DEACON JONES' COLUMN

THE DEACON OBSERVES

That we have many things to be thankful for; among them was that Hoover was elected President. The country isn't going to the dogs—yet.

That some 33,000,000 children are enrolled in the world's Sunday schools. Herein lies the hope of the future civilization.

That the "saving souls by slogan" movement is drawing support from every walk of British life. Sandwich men, street cars, automobiles and offices, display some scriptural verse. More power to the movement.

That if all the stock of money in the U. S. was equally divided among us all, each would have just \$40.82. Now count your blessings.

That he is under obligation to a friend and subscriber of CHURCH MANAGEMENT to be corrected in his comment upon Gypsy Smith in last month's issue. The deacon had in mind Gypsy Pat Smith not knowing that there was a celebrated English Divine—Gypsy Smith—it is the latter Gypsy Smith whom the Federated Churches of Boston will feature in its Lenten Services of 1929. The deacon regrets the error.

That at the annual meeting of the American Chemical Society held recently in Massachusetts, W. S. Hilpert of Chicago told how the breakfast food industry had found a use for husks thrown away. The deacon has long suspected this.

That the election of Dr. Barney Phillips as president of the house of deputies—the "lower house" of the Episcopal Church of America is interpreted as a victory for the "modernists". High or low, the game goes on.

That in case any one wants to know, the new President of the Southern Wholesale Confectioners' Association is Mr. Charles Fudge. The deacon always did like "fudge".

That a thank offering believed to be a million dollars for missions throughout the world was placed upon the altar in the partly completed sanctuary of Washington Cathedral, the same being the tri-ennial offering of the Woman's Auxiliary of the Protestant Episcopal Church in America. Denver, Colorado was selected for the 1931 convention of the Church.

That the United Lutheran Church in convention assembled at Erie rejected Philadelphia as the meeting place of the next bi-ennial convention. Milwaukee was chosen. Another move to make Milwaukee famous. The police scandal of Philadelphia killed that city. Surely righteousness exalteth a city.

That a 20% membership gain and a doubling of benevolences have marked the last decade's progress of the United Lutheran Churches. A proposal to discontinue its missionary work in Liberia because of excessive costs in money and lives of men met instant defeat. Good—no compromise.

That the religious editor is becoming a recognized character in the organization of the modern daily paper. The Chicago Daily News is the latest to act thusly.

Daniel Defoe's Robinson Crusoe

The Man Who Mastered His Circumstances

By Paul F. Boller

ROBINSON CRUSOE is one of the most popular stories ever written. Its popularity is by no means limited to English readers. It is enjoyed to day by people of every race, nation, and tribe; even, it is said, by the Arabs of the desert. A. Wherry says: "The highest praise ever bestowed on Defoe's romance is that, since the 'Iliad' and the 'Odyssey', no book has ever been so much read."

There are four words that explain the popularity of *Robinson Crusoe*: **YOUTH, EVERY-DAY-NESS, REALISM, TRUTH.**

YOUTH: Although Defoe wrote this tale at the age of fifty-eight, his masterpiece breathes with the spirit of youth, and makes its deepest appeal to the youthful mind. It presents a picture of life—strong, active and adventurous—one to which we may return at every period of life, and which we may enjoy as long as we have the spirit of youth within us.

EVERY-DAY-NESS: It is the story of a common everyday man living through the common everyday experiences and struggles of life. It exalts the ordinary, and casts a glamor over the commonplace. Its appeal is to the people. Literature before this time tended to exclusiveness, and the handling of the extraordinary and unusual. The "every-day-ness" of *Robinson Crusoe* gives this novel its proper place at the beginning of the English novel. It is the novel of the middle-class, the dominant force in modern life. Even its literary style is plain and homely.

REALISM: This is the most characteristic fact concerning Defoe's *Robinson Crusoe*. The author makes us feel as we read the story, that its incidents actually occurred. It is difficult to doubt him. At one time, Defoe had been a newspaper man, and, as the result of his experience, he learned to write up a convincing story. The secret of his realism is his passion for details. In his story he occupies so much space with the enumeration of insignificant details, and he pens them in such a matter-of-fact style, that we are convinced. We feel, (although we know better), that the writer who would go to so much trouble to record such trivial and insignificant

occurrences, must be making a record of actual fact.

TRUTH: Although *Robinson Crusoe* impresses us with its realism, we know, of course, that it is fiction. Although the novel is not a record of fact, it does contain a great truth. We should remember that fiction and truth are not mutually exclusive of one another. Indeed fiction may contain more truth than the presentation of bare facts. Defoe says that he intended *Robinson Crusoe*

Preachers who deliver sermons on modern books should not overlook that vast amount of illustrative material to be found in the classic novels. Our congregations are more or less familiar with these older stories, and therefore, enjoy them the more. With no story are most of them more familiar than the one analyzed in this article. Defoe's "Robinson Crusoe" is not the modern novel with its complex plot, its character analysis, and its clashing of wills. But it is a novel in the making. In a true sense, its author may be considered the "Father of the English Novel."

to be "a kind of type of what the dangers and vicissitudes and surprising escapes of his own life had been." He speaks of the story as allegorical, as "an allegory of his own experience." In this article, we are interested in the fact that *Robinson Crusoe* is true to life if not to history.

The Man Who Mastered His Circumstances

The strong man is he who possesses perfect power of leadership over those under his control, and complete mastery over his circumstances and environment, such as they may be. But to attain this position is not always easy. We all know how largely we are determined by our outer circumstances, and modified by our surroundings. And yet it is possible for a man to be the master of his life, the ruler of his destiny, and the king of his life. His inner personality has something to say as to what he shall be. Robinson Crusoe is an illustration of a man who is the master of his circumstances. It indicates the remarkable possibilities within an average man. In this story, we have a personality known as Robinson Crusoe; we have an

environment which is a desert island. When the two are brought together, personality and environment clash and the former triumphs in the struggle. Our hero adapts himself to all that is favorable in his environment, and he masters all that is unfavorable. As a consequence he becomes a type of successful man to every day and generation.

Some Dominant Traits

It is interesting and profitable to study Robinson Crusoe, in order to discover the various attitudes and traits of character which his experience on the desert island brings to light. Without retelling this most familiar story, let us enumerate some of these attitudes and traits.

Courage and Perseverance. This is seen in his valiant struggle in the waves from the wrecked ship, to the unknown shore, and in his salvaging of the ship by means of a hastily constructed raft.

Thoroughness. He does not stop until he has stripped the ship of every useful article. He says: "I verily believe, had the calm weather held, I should have brought away the whole ship piece by piece."

Patience. We see him waiting in an awkward position for half an hour, to enable the tide to level his raft when it reaches the inlet. We find him undeterred in his work by the lack of tools. "This want of tools," he says, "made every work I did go on heavily; and it was near a whole year before I had entirely finished my little pale, or surrounding habitation."

Foresight and Common Sense. This is exemplified in his careful choice of an abode, and his provision for his livestock so that, when his gunpowder is gone, he will have a means of sustenance.

Industry. There is not a lazy bone in his body. His days are spent in ceaseless activity—hunting, building, planting, etc.

Ingenuity. In spite of his lack of tools, he makes a grindstone, umbrella, chairs, tables, and many other useful articles.

Teachability. Defoe does not make his hero a different order of being from

ourselves. Robinson has to profit from his mistakes. He builds a boat so large that he is unable to get it into the water! The next time he attempts a water craft, it is a small canoe, built close to the water's edge. Concerning the ill-fated long boat, he says: "Now I saw, though too late, the folly of beginning a work before we count the cost, and before we judge rightly of our own strength to go through with it." Similarly, he loses several barley crops until he discovers the proper season for planting. But he never allows his mistakes to discourage him, nor does he ever commit the same error twice.

Social Outlook. He never loses his natural desire for companionship, and longing for association with other people, during the twenty-five years of solitary life on the island. It is this that keeps him sane. When he comes upon the wreckage of a ship on the shore of his island one day, he says: "I never felt so earnest, so strong a desire after the society of my fellow-creatures, or so deep a regret at the want of it." When Friday comes into his life, he says: "I was greatly delighted with him. It was very pleasant to me to talk to him. And now my life began to be so easy, that I began to say to myself, that could I but have been safe from more savages, I cared not if I were never to remove from the place while I lived." When deliverance comes to him after twenty-eight years of life on the island, however, his joy at the thought of returning to the larger society of men knows no bounds. "Such was the flood of joy in my breast, that it put all my spirits into confusion. I forgot not to lift up my heart in thankfulness to heaven."

Hopefulness and Optimism. "My reason began to master my despondency," he says, shortly after coming to the island. A weaker man would have gone mad under these circumstances. He makes a list of the good, and then a list of the evil things in his surroundings, and insists that the good outweigh the evil. He says: "I began to apply myself to accommodate my way of living, and to make things as easy as I could."

Trust in God. He keeps his poise during the years of his abode on the island, through an abiding trust in an overruling Providence. He pauses from his life of industry, to give time to prayer and the reading of Scripture. This, together with his industry, hopeful temperament, and social outlook, sustains him until the day of his deliverance.

These attitudes and virtues are plain and homely, but together, they make a personality who is the master of his circumstances.

Two Methods for Building Personality

There are two methods commonly used for the elevation of character, and the enrichment of life. One is from without to within, and the other is from within to without. Both are legitimate, and both essential. The first method is to make the environment in which men live, wholesome and favorable. Good surroundings usually make good men and women. Remove the conditions that produce poverty, disease, war and vice, and we have a better citizenship.

But in our zeal for social reform, let us not forget the place of individual initiative and enterprise. This is the other method of progress—from within to without. This is when a man says within himself: "I refuse to be a victim; I propose to be a master. Regardless of circumstances, I will be a master builder. I will accommodate myself to whatever is good in my environment, but I will become the master of all that is unfavorable." Such a man possesses that which enabled Robinson Crusoe, and countless others like him, to succeed. Remember that Robinson Crusoe "does not accommodate himself to his surroundings; they have got to accommodate themselves to him."

Are you a victim or are you a master?

TOMORROW

He was going to be all that a mortal should be,

Tomorrow;

No one should be kinder or braver than he,

Tomorrow.

A friend who was troubled and weary, he knew,

Who'd be glad of a lift and who needed it, too;

On him he would call and see what he could do,

Tomorrow.

Each morning he stacked up the letters he'd write

Tomorrow;

And thought of the folks he would fill with delight,

Tomorrow.

It was too bad, indeed, he was busy to-day,

And hadn't a minute to stop on his way; More time I will have to give others, he'd say,

Tomorrow.

The greatest of workers this man would have been,

Tomorrow.

The world would have known him had he ever seen

Tomorrow;

But the fact is he died and he faded from view,

And all that he left here when living was through

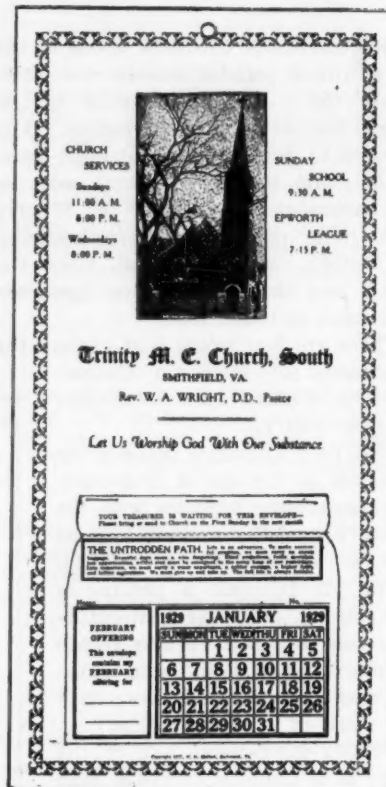
Was a mountain of things he intended to do

Tomorrow.

Edgar A. Guest.

THE CALENVO

Here is a new idea in church envelopes which originated in the fertile brain of a Southern Methodist minister, Rev. H. D. Mollart of the Asbury Church, Richmond. As the cut shows the envelopes are also the leaves for the calendar. There is a constant reminder of the financial obligation for the month. The calenvo can be used for special offerings or for the regular offerings where the church uses the monthly rather than the weekly system.



GREEDINESS—FOR CHILDREN'S SERMON

Once there was a little boy who worried because his stocking was small. He wanted many nice presents for Christmas, and he did not see how Santa Claus could squeeze them all into one stocking.

"Santa is a very busy man," thought Little Boy, "and perhaps he wouldn't notice if I should cut off the toe from my stocking. And then he might go right on pushing things through the hole, in the dark! And so I might get lots and lots of dandy presents, even if there would be no enormous ones, like an automobile, or a giraffe."

Santa Claus worked so softly that Little Boy heard never a sound. But when he rushed to the stocking, next morning, with a candle in his hand, he pulled out—a new pair of stockings, which stopped up the hole in the Christmas stocking. Pinned to the new pair was this note:

Dear Little Boy:

I am sorry to find a big hole in your stocking, and so I am leaving you a new pair, which you can save to hang up next Christmas.

Your friend,

S. Claus K. Kringle.

WHAT TO DO IN DECEMBER

A Department of Reminders

Special Days

Dec. 2—Golden Rule Sunday
Dec. 9—Universal Bible Sunday
Dec. 21—St. Thomas
Dec. 24—Christmas Eve
Dec. 25—Christmas Day
Dec. 26—St. Stephen
Dec. 27—St. John, Evangelist
Dec. 28—Holy Innocents
Dec. 31—New Year's Eve

Other Notable Dates

Dec. 21, 1620—Pilgrims landed at Plymouth, Mass.
Dec. 24, 1784—Methodist Episcopal Church in America organized
Dec. 29, 1851—First American Y. M. C. A. established in Boston

Some Birthdays

Dec. 13, 1835—Phillips Brooks
Dec. 17, 1807—John Greenleaf Whittier
Dec. 21, 1117—Thomas A. Becket
Dec. 25, 1642—Sir Isaac Newton
Dec. 27, 1571—John Kepler
Dec. 28, 1856—Woodrow Wilson

WHAT TO DO IN DECEMBER

Closing the Year

The last month of the year is at hand. Many churches close their books December 31. For those whose church year begins January 1, it is important that the month of December be given over to a proper and successful closing of all business. Serious attention, therefore, should be given to the church's finances. If the pledges have not been paid, a courteous letter to the delinquents is in order. Do not wait until the last few days of the year to send out such notices. It is sometimes wise to have a statement of the financial situation of the church made by the chairman of the Board of Trustees from the pulpit. This should be done early in the month.

The Every Member Canvass plan should, likewise, be well in hand by this time. The first Sunday in December has been utilized by many churches for this canvass. It is sufficient, in advance of the holiday season, to get the matter out of the way, before the Christmas spending orgy begins.

Election of officers usually comes sometime during the month. So much depends on the right kind of people selected to administer the affairs of the church, that it is well to give this matter very earnest and prayerful attention.

Special Occasions

There are a number of special days in December that can be utilized to great advantage. Golden Rule Sunday, with its appeal for the support of the Near

THE PEACE PACT

By Rev. Paul H. Yourd

At last we are beginning to keep faith with those who died in the Great War. We were led to believe that that hellish catastrophe would be the end of the old order of military despotism and hate-conserving dynasties. It was to be "a war to end war," and "to make the world safe for democracy."

But, during the ten years that have passed, in some of the European countries there have been more men under arms and in military training, than in the years before the War. There is the iron heel of the dictator, and the mailed fist of the militarist, there are war indemnities and war pensions and war preparations, until the people again are groaning under the galling yoke of the tax of Mars.

Fear and prejudice prevail. The old order dies hard. Selfish power, Royalist pride, arrogant Hierarchies, both religious and political, keep bigotry alive.

But out of the confusion of it all, an ideal has been slowly evolving, that in time may pass from the nebulous stage, to that of a star of first magnitude, capable of swinging around it the planets of the nations.

The ideal is World Peace, and the method is the outlawry of war. The Pact of Paris binds the nations to the Principle of Peace, renouncing war as a means of settling disputes.

Perhaps the time is near when the Angels will again sing,

"Glory to God in the highest
And on earth Peace
And good will among men."

East Relief, still claims our attention. The anniversary of the landing of the Pilgrims at Plymouth, Mass., is December 21. A pageant, or dramatization of the event, can be prepared, which will fit in with Christmas festivities very appropriately.

Christmas Season

The Sunday before Christmas may be featured by a White Christmas service. Everyone attending Sunday-school brings an article of clothing, or a toy, or food wrapped in white. Each class marches to the platform and presents individually its gifts. A committee takes charge of the gifts and distributes to the poor. A small tree about six feet high, stripped of its leaves and with the trunk and limbs painted white will give an opportunity for the men to furnish the "green" in the form of dollar bills, which may be pinned to the tree as they are

contributed. By announcing this service at least two Sundays in advance, and with the assistance of a live-wire committee, it will go over in splendid fashion.

Christmas Music

Revive the custom of carol singing. A children's choir will have great fun going to hospitals, orphanages, poor-houses, and homes of the shut-ins, to sing carols. A vesper given over to carol singing is most enjoyable. The regular church choir should be encouraged to present special Christmas music at the church service the Sunday before Christmas. Special Christmas anthems and solos can be sung. If there is a children's choir in the church, a vesper service can be arranged, featuring this choir. An oratorio or cantata can be presented at the Sunday evening service.

See that the church is beautifully and appropriately decorated for the entire holiday season. Evergreens and candles can be used to good effect. There is usually someone in every community, with a talent along this line. Discover and press into service such a person.

The Christmas Entertainment

The custom has prevailed for many years, of having an entertainment for the Sunday-school of the church at Christmas time. Committees on Christmas entertainments and parties should be appointed about the first of the month, in order to assure time for them to work up attractive programs. Write at once to your denominational publishing society for samples of appropriate Christmas programs and entertainments. From the supply that will be sent you will find something suitable to your needs. Some churches will want to feature entirely the religious side of the occasion. Others will have in mind, in addition, the idea of entertainment. This group of churches may prepare a program featuring Santa Claus. A large fireplace can be constructed upon the platform, made of a light frame work and covered with beaver board and papered with a red brick design. The fireplace can be built large enough for Santa Claus to get down by means of a hidden ladder. With the assistance of ushers, Mr. Santa can distribute gifts of candy, nuts, and oranges, to the children. Screams of delight will arise from little folks throughout the audience over their favorite's appearance.

If the church has a lawn, a community Christmas tree set upon it makes a very pleasing attraction which adds to the festival appearance of the community and gives the poor kiddies a great thrill.

College Students

In these days of universal education every community has a group of young people away at college or university. They often feel lost when they return for vacation time, especially when they come back to the old church. Have a party for them. This may be in the nature of a dance in the parish house, or it may be a banquet to which all of the college folks of the community are invited. An affair of this kind requires much careful planning in advance, and a strong committee of older young people who have the college or university background, should be in charge.

Watch Night

New Year's Eve is the time for an old-fashioned Watch Night service. A continuous program, running from 8 until midnight, can be provided for. From 8 to 9, a reception can be held in the church parlors. From 9 to 10:30, an entertainment can be presented. Refreshments can be served from 10:30 to 11, and the devotional service closes the evening with a prayer, at 12 o'clock sharp.

A Look Ahead

With all the rush of the holiday season, the wise minister will be looking ahead. A week of prayer, and other special meetings early in the new year, must be arranged for. Special speakers should be engaged well in advance. The great months of opportunity are ahead. Plans for them should be well in hand.

The Ring and the Book

(Continued from Page 182)

At last the opposing forces crumple, like a piece of paper in a man's hand, and you do not see until all the smoke and the dust have been blown away by the winds of time what really happened.

Here, I think, in *The Ring and the Book*, is one explanation of Browning's lawyers and judges. They were dealing with a matter the law could neither reach nor understand. The trials were essentially a burlesque of justice. Why not make the pleadings a burlesque too? It was not the church's business, either—the church being what it was then. Browning was a good Christian but he had little use for ecclesiasticized Christianity, and says so more than once with a cutting edge. Here is a case which is God's and love's and Pompilia's case. Let them carry it through. And they do. Guido's last monologue is a triumph of the poet's psychological insight (this is but the second time, I protest, I have used that long-suffering word) and spiritual understanding. Pompilia's love and goodness have not only stopped the drive of evil, they have become a shining sword and spear. She herself has suffered greatly in the process and made the adventure which love always has to make, if it be redemptive, into the hidden stronghold of evil. Love

does not conduct that campaign save at a price. I can easily understand how the old creed makers put "He descended into hell" into their creed. Love has sometimes no choice but to descend into hell, but always to win back those whom hell holds. Pompilia carried all against her, position by position. Caponsacchi, Violante, Pietro, the nuns, the judges, the Pope—she has won them all, and made them, through some recasting of their souls, citizens of the order to which she is native. Guido alone is left. Can she win Guido?

He strips his soul bare in hates and blasphemies and pitiful boastings. He is fighting the law, the church, fate, life, God, and yet always he is fighting Pompilia, Redemptive Love. One feels the deepening intensity of this strife, the more than fateful significance of the issue. Something more is involved here than these two: Pompilia and Guido have become the protagonists in a strife as old as time, as vast as humanity, as high as God, as deep as hell. It is like another struggle on a hill outside Jerusalem. You see through the murk of it, reaching back and up, the serried ranks, shining or shadowed, of the forces involved.

But however Guido turned or thrust, Pompilia is always just beyond the point of his sword, driving in with the counter-thrust of her stainless and patient love, her revelation of something eternal, her piteous forgiveness, her invulnerable power to suffer. Because he cannot escape her he will reject her so much the more. It is not in him, he says, to un-hate his hates. He uses his last strength

to strike once more
Old Pietro in the wine-house-gossip-face,

and grows

one gorge
To loathingly reject Pompilia's pale
poison.

The Pope had seen through Guido and knew that it would take some sharp stabbing, even the stabbing of death itself, to wake what was spiritually dead in him. He therefore condemned him to death the more confidently—since in the instant of death Guido might at last come to see, though the lightning flash which gave him moral vision slew him at the same time.

For the main criminal I have no hope
Except in such a suddenness of fate.
I stood at Naples once, a night so dark
I could have scarce conjectured there
was earth
Anywhere, sky or sea or world at all:
But the night's black was burst through
by a blaze—

Thunder struck blow on blow, earth
groaned and bore,
Through her whole length of mountain
visible;
There lay the city thick and plain with
spires,
And, like a ghost disshrouded, white
the sea.
So may the truth be flashed out by one
blow,
And Guido see, one instant, and be
saved.
Else I avert my face, nor follow him
Into that sad obscure sequestered state
Where God unmakes but to remake the
soul
He else made first in vain; which must
not be.

The time for the truth to be flashed by one blow is almost come. Guido has not finished cursing Pompilia, when there are lights outside the door and steps on the stair. The end is near. Love has sixty seconds in which to triumph, and sixty seconds are enough. In one of the great climaxes of literature, in one of the great insights of all moral interpretation, love breaks down the last defense, and the cry of surrender is wrung from the lips of Guido:

Hold me from them! I am yours,
I am the Granduke's,—no, I am the
Pope's!
Abate,—Cardinal,—Christ,—Maria,—God,
.....
Pompilia, will you let them murder me?

There is nothing to add to a passage like that, save our own understanding. The splendor of it is in its vast and kindling suggestion, as if here were a nebula to be wrought through our own brooding into ordered and shining system. Redemption is too great a thing to put into a line or a lecture. It may need not only God's years but God's eternity, but redemption comes down, or up, just the road which Browning has traced through all this poem. It passes across the hill of the cross; it is never complete till the cross has conquered. After that, though it be but the dawn, the dawn itself is the promise of the splendor of the day to come.

The real leadership in America is rarely found in political circles.—*Harold J. Laski.*

Sometimes I think religion should first of all show itself in good manners—that is, in true politeness, consideration for others, kindness and deference without servility.—*William Lyon Phelps.*

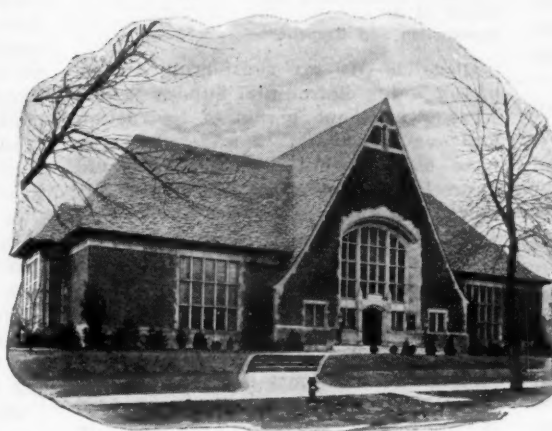
Why have armaments when war has gone out of fashion? Some may say that the abolition of war is an impossible ideal. It is as certain to come as the sun is sure to rise tomorrow.—*Mrs. Carrie Chapman Catt.*

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ASK DR. BEAVEN

Question—I have noticed in your book, "Putting the Church on a Full Time Basis," mention of an installation service for Sunday School teachers. Could you give me an idea of the service which you conduct?

Answer—Each year, in connection with Rally Day, which is the second Sunday before the opening of the Fall term of our religious educational program, we gather parents, pupils, and teachers and officers of the Church School in the morning church service for the Rally program. The address by the minister is a setting forth of the obligations on the part of all to make the religious educational program for the year a significant and helpful one. In it he outlines the reasons for such a serious piece of work, and the part which each one of the three groups has in the program that is ahead. At its close the following service of dedication is entered into. Each group in turn is asked to read its pledge in unison and unite in singing the hymn indicated. At its close all stand for a prayer of consecration.

Installation Service for Council, Teachers and Officers of The Church School

Pledge by Teachers

"To the service of our school and our Master, to the teaching by word and example of these boys and girls, young people, men and women, whose leadership is determining and will determine the life and power of this church and greatly influence Christ's Kingdom, we on this Rally Day, pledge our best for the coming year."

Teachers' Dedication Hymn

"Lord, speak to me that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek,
Thy erring children lost and lone."

Pledge by Pupils

"Realizing the value of an education in religion in order to secure a Christian character and in recognition of the willingness of our teachers to give time and effort in order to offer me a training in these things, I pledge that I shall do my best this year to be present at the services regularly and promptly and to co-operate in every way possible to make the work done in my class helpful to all."

Pupils' Dedication Hymn

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare,
I would be brave, for there is much to dare."

Pledge by Parents

"Knowing the help which a religious education brings to our children as well as to ourselves, and realizing the sacrifice necessary on the part of the teachers and officers when they offer to us and our children the training given in this Church School, we, as parents, pledge ourselves to be present regularly with our children as far as that is possible and by our words and life, at home and at church, to co-operate to the best of our ability in making this school a success in its efforts to create Christian character."

Parents' Dedication Hymn

"Oh, teach me, Lord, that I may teach
The precious things Thou dost impart;

And wing my words, that they may reach
The hidden depths of many a heart."

Prayer of Consecration on Behalf of All Benediction and Response

Question—We are considering a plan of combining church and Sunday School services with one period of instruction and one of worship. I understand you have used a similar plan. We would appreciate a reply from you on the following questions:

1. Do you consider it a success?

Answer—We most decidedly consider our plan a success. It differs a little from yours in that we have a three-period plan, one of worship and two of instruction, but yours is the same idea on a contracted basis. We have used it for eight or nine years and believe in it thoroughly.

2. Did you have difficulty in holding those who formerly never stayed for the church services?

Answer—Our arrangement does not permit the answer to this in the form in which you make it. We do find that it has greatly benefited the church attendance, because the parents know that their children are being instructed in a service fitted for them during the time the parents are at church, and therefore they stay with a free mind. Unquestionably, it has helped our church attendance.

3. Was the Sunday School superintendent given a part in the worship service? If so, what part did he take?

Answer—In our case, No. It is entirely feasible that he should have a part, but in view of the fact that our worship period is looked upon as the entire church family at worship, it is conducted by the ministers of the church.

4. Did the departments have any service of worship separate from the general service?

Answer—In most departments, No. In some cases, however, a short worship service comes at the very beginning of the second instruction period. In the case of the little children, there is, of course, the same variation in dealing with them, that would come in a kindergarten. They shift from singing to story telling, to marching, to prayer, with approximately the same rotation they might in the other kind of a kindergarten.

Question—Last year we began the use of an adaption of your three-period plan. Under this plan our Primary and Junior Departments are meeting for a second period of instruction, by departments rather than classes. We are trying to find material that would lend itself to this period. Can you let me know what material you found especially helpful?

Answer—I note yours is a Methodist Church. You will find the new closely graded courses provided by your own Board very satisfactory for ordinary teachers, but for departmental groups, we suggest the middle course. For example, for the Primary Department, including the first, second and third grades, use the second grade material. Our Juniors use Course No. 5, as the new courses are worked out.

It would be worth your while also to look over, for the Primary, the "Second Primary Book in Religion," by Coulson, put out by the Abingdon Press. "Primary Story, Worship and Program," by Berg, would be helpful. Another suggestion for the Juniors is, "Followers of the Marked Trail," by Frazer.

Question—When attending your church one time, I noticed the collection plates which you used in your regular services. Can you tell me where they were secured, and the price?

Answer—Our collection plates were secured through the Dietz Company, 20 E. Randolph St., Chicago, Ill. I am not able to quote the exact price but this could be ascertained by writing them. Ours cost more than usual because the cloth was purchased to match the upholstery of the pulpit furniture and then attached to the rims by the Dietz people.

Question—For the first time in ten years in the ministry, I will soon see my Sunday School in charge of a new superintendent. Have you any suggestions as to a service of installation that would be impressive to teachers, pupils, and new officer?

Answer—I agree with you that such an occasion offers a splendid opportunity for achieving certain things.

Might it not be a good idea for you to preach some Sunday morning, on the place of religious education in the work of the church, and at its close, call the superintendent to the front, and speak of the honor, the responsibility, and the opportunity, which his election to that position brings to him. Then have him be seated, and have the chairmen of your various church boards stand by your side, to represent the church, while you offer a prayer of installation. This might be followed by a pledge to be taken by the teachers who are associated with him; another pledge by the pupils, and another by the parents. Suggestions for these pledges are included in the form to which I referred under another head in this issue of CHURCH MANAGEMENT.

I am certain that we lose a great deal by not making the most of occasions of this kind, to make all those connected with the religious educational functions of the church's life appreciate the dignity and importance of that field of endeavor.

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Billiards and Bowling are the most wholesome of indoor games—harmoniously proportioned in physical and mental exercise. They train the eye and nerves. They can be played in the church basement where pillars interfere with other games. They can be indulged in by both men and women, athletic and frail, young or old. *And they are particularly inviting to the young man and young lady.* Both discount chance. Both put a premium on accuracy.

Play is religion's basic ally. And religion should not wage her battles without it. A religion that appropriates play strengthens its appeal.

There are legitimate workable means which the church is well-qualified to employ, to win and hold their young people. It is the aim of the Brunswick-Balke-Collender Company to assist the church in making practical plans for creating proper interest within its protecting influence.

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The Boy Who Wanted To See God

A Sermon For Children

By Alfred F. Murray, Rochester, New York

IN a little old New England town called Bellingham, why it is called Bellingham no one really knows, some say it is so named after a governor who lived years ago, in this town there lived many years ago a little boy named Eddie. Eddie was a little freckle-faced fellow, who always went with his mother to church. One day Eddie saw all kinds of people coming to the church. It wasn't Sunday. Why were they all coming there? There was kind old Deacon Whitney whom every one loved, there was Ernest Aldridge from some distance—the other end of the town, there was Junior Murray with his Mamma and Daddie. All the people in town were coming to church and it wasn't Sunday, either, what could it mean? While Eddie was saying to himself, "I guess the people have sinned and must come to church, for our Minister said last Sunday, 'Let all who sin come to God's house'", he saw the Minister coming all dressed up like he dressed whenever he preached. Eddie followed him into the church, it was packed, and down front were hundreds of flowers.

Soon the old but sweet toned organ began to play, "Praise God from whom all blessings flow," etc. Then the Minister prayed, then the people sang, just as we do in our church. Eddie was right; it was a regular preaching service, it was Thanksgiving Day. The Minister soon began to preach. He said many things that the people were glad to hear, for every now and then someone said "Amen". Eddie couldn't understand all that the Minister said, but he listened very attentively to the stories that he told. "Now," said the Pastor, "We can all find God if we look for him, he is not very far from this place, we could see him if we only looked and searched for him. Let us begin to look for God lest he depart from our midst."

Eddie's mother had told him many stories about God's love for everybody and how happy God made people, so he always wanted to see this kind God and now was his chance; the Minister said God was very near. The next day after breakfast, Eddie didn't say a word to anyone, but he started out to find God, he wasn't coming home either un-

til he found him. Eddie walked through woods, for sometimes God was in the forest. He walked by the river, for God's voice was often on the waters. He climbed hills, for God had spoken from the mountains. He was sure that God was in these places for his mother had told him stories of God's appearing to people in just such places.

Soon Eddie grew very tired, so he lay down to rest for a moment beside a big tree, and fell fast asleep. Suddenly a voice called his name, Eddie was too afraid to answer, but the voice said, "I am God, what are you looking for, are you looking for me?" "I want to see you, God," whispered Eddie. "Listen," said God, "you will find me every where." Just then Eddie woke up; he had been dreaming. He could hear his mother calling him and she seemed quite near. Why, he had walked in a circle, he was just behind his own house. Mother was calling him to dinner.

After lunch Eddie started again to see if God was everywhere. The brook was murmuring so sweetly, Eddie said that must be God's voice. The trees and the hills were so beautiful, Eddie never saw them as pretty before. He said God must be here. Everything seemed unusually beautiful. Mother and father were so good and kind, that the old world seemed to make every one very happy.

That night when Eddie was going to bed he said to his mother, "Mamma, I have been looking for God today and I have found him, he spoke to me and I saw him, too." "Yes," said his mother, "we see God in everything that is good and kind." "Well, mother," said Eddie, "I see God every day; you are just as kind as kind can be, I see God's love in your eyes."

"Knowledge has its perils, but if we stick to Asbury's motto and make prayer the ruling element of our lives, we shall uphold and increase our faith. I am more anxious about having in the ministry giants in prayer than about any other qualification."—Dr. T. Ferrier Hulme.

Tennyson, Alfred: "The Bible ought to be read, were it only for the sake of the grand English in which it is written—an education in itself."

The Nativity in Scripture

(Continued from page 177)

your characters carefully, and let them feel that this is a real religious service, and that they are there to deliver a message of the Christ. A committee will save time and worry if the various parts of the service are divided: such as Electric Lighting Arrangements, Costumes, Arrangement of Tableaux, Music, etc. But one director should have the final decision in everything. All working together for the good of the service, and each knowing before the first call to practice, exactly what and how the task is to be done, will make it a real pleasure, rather than a grind on one's nerves, to arrange this program. The reader should be off to one side with shaded light with which to read Scripture.

Tower Chimes for Publicity

By P. K. Neuses, J. C. Deagan, Inc.,
Chicago

WHEN the subject of increasing the Church's scope is discussed it is only natural that the dignity of the Church must be considered and maintained.

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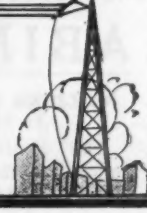
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H.H.P.

"Christ and Society," by Charles Gore, D.D. Charles Scribner's Sons. 218 pages.. \$2.00.

From the very beginning of his distinguished career, Bishop Gore has been an apostle of the social emphasis in the message of Jesus. Today, as a devout and influential Anglo-Catholic, he insists that the Christian Church must recognize this more inclusive part of the gospel. In these lectures, delivered in London at St. Botolph's Church, under the auspices of the Halley Stewart Trust, he makes four points: that there is need of a social reform to-day, so great that it would amount to a revolution; that this revolution must come peacefully and through a change of spirit, rather than forcibly, and through a change of methods, that it will not come in a great mass movement, but through the inspiration of leaders and small groups; and that Jesus Christ will provide the saving power for this social and individual transformation. There are six lectures, the first five dealing with the social thought and efforts of the Christian Church in former periods, and the last lecture containing some practical suggestions of policy for to-day. As one of the leading thinkers of the Christian Church, every book from Bishop Gore is worthy of the study of earnest people.

F.F.

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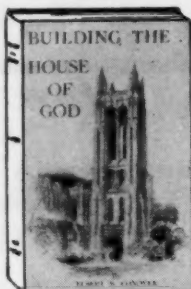
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"The Nature of Religious Truth," by A. D. Lindsay, C.B.E., LL.D., Master of Balliol. Doubleday, Doran Company. 221 pages.

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N.J.C.

"Social Principles of the Gospel," by Alphonse Lugan. The Macmillan Company. 262 pages. \$2.26.

Abbe Lugan is a distinguished French scholar, who has written authoritatively on the social message of Christianity. This is his first work to be translated into English, and its preface is written by Dr. John A. Ryan, who is equally renowned in the Roman Catholic Church in the United States. The volume does not contain much with which

a Protestant would disagree, and its spirit of fairness in quoting Protestant writers is admirable. It is wholly silent at the point of most interest to American readers, namely, the relationship of Christianity to such problems as industrial injustice, race prejudice, and war. As far as it goes, it is admirable; but one feels that a number of writers in this country in Protestant circles have treated the same phase of Christianity more completely and definitely. It would be unfair to judge Abbe Lugan by this book alone. F.F.

"Jesus And The Pharisees," by Donald W. Riddle. The University of Chicago Press. 193 pages. \$2.00.

The "inconsistent, incomplete, and incorrect" portrait of the Pharisees, which has occupied the Christian mind down thru the ages, has not been fair to them nor best for the Christian. This author here traces the development of the current conception of the Pharisees, comparing Christian and Jewish sources, to correct the Gospel portrait. The Pharisee of the Gospel forms the background for Jesus. The Pharisee of this book is drawn from his evolving tradition, and the careful study of sources assures us of a more correct picture. W.D.K.

The Quest of Religion, by Charles E. Raven, D.D. Doubleday, Doran & Company. 141 pages. \$1.50.

The significance of Jesus Christ for our thought about God and man, continues to challenge writers in the church and out of it. The author in this case is Canon of Liverpool and Chaplain to the King.

In a book which can be read in one brief evening, he seeks to analyze such profound subjects as the Knowledge of God, God in Jesus, God and Man, Man in Jesus, and Eternal Life. The result is somewhat disappointing. Though written with exact scholarship and broad religious sympathy, the book leaves the reader with his altar fires at about the same temperature as they were before. It does not offer anything vigorously new to those whose interests are scientific and intellectual, nor is it vibrant enough with Christian passion to stir the soul of such readers as may be seeking devotional inspiration. The writer is very manifestly a humble and earnest disciple of his Lord, however, and, without ever having met him, the reader feels the wish to have fellowship with so sincere a believer. This is, in itself, no small achievement, and may count for more than some of the other values we usually look for in our reading. E.T.D.

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AN ANALYSIS of sales of religious books in the bookstores from March to September based on reports published by *Church Management* since the inauguration of its "Best Seller Department," indicates the following rating for the ten most popular books:

* CHRIST AT THE ROUND TABLE.....	77
* IMPATIENCE OF A PARSON	46
* BELIEFS THAT MATTER	45
* PREACHING VALUES	37
MINISTERIAL ETHICS	37
* PARABLES OF JESUS	26
QUOTABLE POEMS	20
* DOES CIVILIZATION NEED RELIGION?.....	20
* CATHOLICISM AND THE AMERICAN MIND....	17
GOD IN EVERYTHING	12

* Names starred indicate selections of the Editorial Committee of the Religious Book Club.

PREVIOUS to their appearance in the bookstores, six of these books were designated by the Religious Book Club as books of the month, and the seventh, "Preaching Values," was on the recommended list of the Religious Book Club. The four books with the highest rating were Religious Book Club selections.

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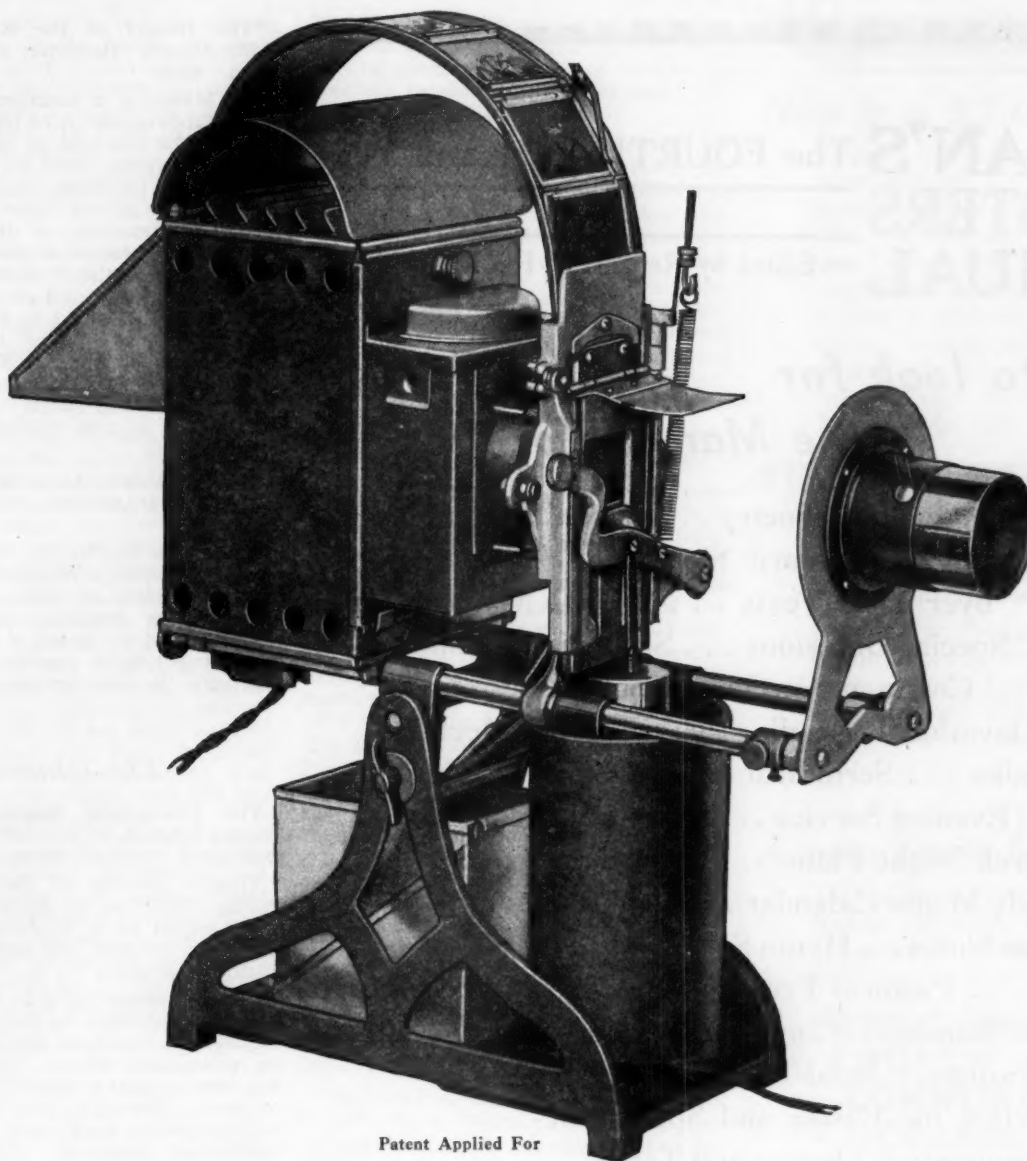


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The Parables of Jesus, by Elbert Russell. John C. Winston Co. 168 pages. \$1.00.

This is the fourth and revised edition of a very helpful arrangement for study, of the parables of Jesus. The author gives us the occasion, the story, the teaching, and the lesson of each parable, suggesting helpful reading, in connection with the interpretation.

W.D.K.

The Church

The Evangelical Movement in the English Church, by Leonard Elliot Binns. Doubleday, Doran. \$2.00.

This is another of the series "The Faiths: Varieties of Religious Expression," edited by L. P. Jacks. As with the other volumes, the point of view is distinctly English.

The Evangelical party in the Church of England represents the followers of John Wesley who remained within the fold of the established church. Their emphasis was always upon a personal religious experience. Generally, they have stressed faithful parish work, more than careful intellectual processes. The movement produced great men, such as the reformer William Wilberforce and the missionary Henry Martyn, but it also tended toward a critical and unco-operative attitude of mind. The man with a burning religious experience is likely to condemn those who lack his own fervor.

According to Dr. Binns, if the Evangelical party in the Church of England is to continue it must do three things: re-think its theology in the light of modern knowledge; develop the social aspect of its beliefs; and avail itself of the aid of the beautiful, in its presentation of the good.

By ancestry most American Protestants are Evangelicals. The suggestions for the reconstruction of Evangelicalism in England have a considerable application to our own country. We need to preserve the fervor of the old evangelism, but to add to it the graces of a broader knowledge, and a more abundant love of beauty. J.R.S.

"A Life of Cardinal Mercier", by Monsignor A. Laveille. The Century Co. 251 pages. \$2.50.

Here is a vivid account of the boyhood, student days, professorship, and ultimately the heroic wartime days of, perhaps, "the best loved Cardinal that ever lived." The author, who is a compatriot of the late Cardinal, may be expected to give large space to the later days of Mercier's life, when he stood out

for God and country against an invading horde. In the earlier chapters, much space is given to the part that Mercier played in the philosophical renaissance which Leo XIII planned for Belgium, and which the Abbe of Malines made an accomplished fact. The book is by no means an exhaustive biography, but it is well written and covers the ground.

W.D.K.

The Lord's Horseman, by Umphrey Lee. The Century Company. 357 pages. \$2.50.

It seems to the reviewer that this author has very skillfully selected the items of interest to our age in his study of Wesley. One follows with interest the young idealist who goes to Georgia to convert the Indians, but in a few years, returns to England, sadly disillusioned. He has found little opportunity to preach to the red-skins, but has become involved in so many controversies, most of them of his own making, that the colony breathes easier when he leaves.

Then follows the story of the new movement, seemingly led by divine force. It outgrows the control of Wesley and Whitfield, and Wesley finds himself doing things which he protests against, which led to the founding of Methodism. The author of the book, himself a Methodist, deals very fairly with the beginnings of his denomination, and shows that it grew despite, and not because of, Wesley's leadership.

Wesley always seemed to be a moron in love. He lacked conviction and straightforwardness. He made several women miserable because of this. Other instances, not mentioned in this book, might be added. In the end he married a widow who made his life so miserable because of her abuse and jealousies, that he had to leave her. An appendix in this book gives his long account of an affair with a Mrs. Grace Murray. The main interest of this appendix to the reader, is its disclosure of the stupidity of the founder of Methodism in his relations with women, and his strange complex of desiring to spread the whole thing upon public ledgers.

W.H.L.

Youth

Facing Life, by W. H. P. Faunce. The Macmillan Company. 210 pages. \$2.00.

This little book so impressed the reviewer that his first action was to pass it on to his son in college, with the request that he read it, and circulate it among the other freshmen in his class.

It consists of a series of morning chapel addresses made to the students of Brown University by its President, Dr. W. H. P. Faunce, who, for nearly thirty years, has sustained a close relationship to the under-graduate body, and knows its mind, heart and motive.

The mechanics employed by the author, and the technique with which the themes are treated and grouped, correspond quite closely with the four college years. The author's ten addresses upon **THE NEW ENVIRONMENT** correspond to the Freshman intellectual horizon: the thirteen addresses upon **THE WIDENING HORIZON** correspond to the Sophomore's: the nine addresses upon **THE DEEPENING FAITH** correspond to the Junior's: the eleven addresses upon **PERSISTENT**

PROBLEMS correspond to the Senior's and, as an inspirational memory, and parting greeting, Dr. Faunce rises to his greatest height, in six addresses, **BEYOND COLLEGE GATES**.

This book, placed in the hands of his son at college, will admirably answer the same purpose as "A father's letters to his son," which the busy modern day father does not have time to write, and when he does write, it is usually, "Find check enclosed, etc." Would that every freshman in every college of the land might have the inspiration to be gleaned from these pages. No better Christmas gift could be found for the collegiate freshman.

H.H.P.

Youth In Quest, by Grace S. Overton. The Century Co. 185 pages. \$1.50.

Here is a popular treatment of youth problems, written by an experienced, discriminating, and sympathetic leader of youth. The viewpoint is moderately liberal, but ample consideration is given to "the hard practicality of the adult-ordered system with which youth are environed," in which system, rather than by its destruction or radical change, modern youth are encouraged "to satisfy their desire for a better way of life." The book is not intended primarily for leaders of young people, but for youth themselves, and it is well adapted, by the use of abundant illustrations and thought-provoking questions, to provide the basis for several very interesting group discussions.

A.E.L.

The Bible

The Background of the Bible, by Henry K. Booth. Charles Scribners' Sons. 281 pages. \$2.00.

The pastor of the First Congregational Church, Long Branch, California, has learned to stick to his subject, and he does so in an altogether praiseworthy fashion, in this volume. The book is exactly described by its title. It is a concise, non-technical, but very comprehensive survey of the main results of modern scholarship as they serve to illumine the background of the Bible.

The first five chapters are introductory, dealing with archaeology, history, and geography. Chapters six to twenty, while not primarily a discussion of Biblical books as such, give a sketch of the contents of the Bible with something of the setting of each separate book. The last three chapters deal with the Bible in Christian history, including an excellent statement concerning the position of the Reformers with reference to the authority and use of the Scriptures. The value of the book for discussion groups, and as a stimulus to further study of the subject, is enhanced by the addition of an appendix, containing questions, special study topics, and source references for each chapter.

Every religious leader ought, of course, to have at least one such book in his library, available for ready reference, and, of the several excellent introductions to the Bible that have been published recently, this "Background of the Bible" will be certain to prove one of the most useful.

A.E.L.

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Edgar J. Goodspeed, well-known translator of *The New Testament*, said in a recent review of *The Old Testament: An American Translation*, "We can only hope that its publishers will soon be able to offer this book, so important both as literature and as religion, at a price within the reach of all." It has been done. Now you can buy

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Tarbell's Teachers' Guide, by Martha Tarbell. Fleming H. Revell Company. 432 pages. \$1.90.

Lesson Commentary for Sunday Schools, by Charles P. Wiles, William L. Hunton and D. Burt Smith. United Lutheran Publication House. 316 pages. \$1.75.

Snowden's Sunday School Lessons, by James H. Snowden. The Macmillan Company. 397 pages. \$1.50

The Gist of the Lesson, (Vest Pocket Size), by R. A. Torrey. Fleming H. Revell Company. 158 pages. \$0.35.

Here is pretty good evidence that the International Sunday school lessons have not been superseded. At least the publishers still find a market for these books and this is not a complete list of such annuals, by any means. The publisher's announce that Miss Tarbell's is the twenty-fourth annual volume. The volume is probably intentionally more broad in its covering than any of the others. Many sides of the lesson are presented. The Lesson commentary from the Lutheran Publishing House represents the combined scholarship of the three editors of the house. It is very good in exegesis. Dr. Snowden's is another well known manual. The material is more selective than that offered in the two mentioned above. Of the three it can be put to use with the smallest degree of preparatory study. Dr. Torrey's vest pocket book is another so long established as to be almost a tradition in Bible classes. The material is compressed and Bible references are given in place of the Bible readings which appear in the other three. And we might mention that in the three larger volumes the text used is that adopted by the American lesson committee, **The American Revised Version**. W. H. L.

Preachers and Preaching

"Awakening Sermons," by J. Wilbur Chapman, D.D. Compiled and edited by Edgar Whitaker Work. Fleming H. Revell Company. 186 pages. \$1.75.

Friends and admirers of the late J. Wilbur Chapman will be grateful to Dr. E. W. Work for compiling and editing these sermons of the beloved evangelist. How could his memory better be kept alive, and his influence perpetuated, than through these "Awakening Sermons"? They are the sermons of the later years of Dr. Chapman's life. They reveal the glow of a great personality and the appeal of one through whom the spirit of Christ radiated. Anyone who reads them will not doubt their efficacy in the task to which their author devoted his life—the awakening of human souls. There are fifteen sermons in the volume. P.F.B.

Old Testament Scenes and Characters, by John Edgar McFadyen, D.D. Doubleday, Doran & Company. 252 pages. \$2.50.

Some people contend that the reading of the Bible is a very simple matter. So it is, for those who have lived with it through the years. Many pastors are beginning to realize, however, that thousands of people are so unfamiliar with the whole background of the Scriptures, that the Bible has become an exceedingly complicated book for them. This is particularly true of the Old Testament.

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Dr. McFadyen has rendered Sunday School teachers and laymen a great service, therefore, in this swift review of Old Testament scenes and characters. The book covers the life of the people of Israel, from the patriarchal period down to the time of Ezra, and combines a thorough analysis of the historical situations, with a lofty conception of God's partnership with the human soul. It will prove particularly helpful for those who feel the need of a better understanding of the Exile, and the great part that this national drama played in our own religious life and faith. It should also be of assistance to younger readers who are as yet somewhat bewildered as to the chronological sequence of the Old Testament record.

Two excellent chapters on "The Function of the Teacher," and "The True Attitude of the Bible," introduce the main body of the book, and should be read by every one who aspires to be an intelligent teacher of the Bible to this generation. A touch of beauty and inspiration is added near the close of the book, in a section on several of the Psalms, and a brief chapter entitled, "Unfinished Stories." The latter suggest some interesting speculations on the fate of Hosea and his home, Jonah and his message to Nineveh, and the Elder Brother of the Prodigal Son.

The entire book sustains Dr. McFadyen's previous reputation as an interpreter of the Old Testament, and should be a welcome addition to the library of Bible students and teachers. E.T.D.

"The Master and His Men," by F. Townley Lord, D.D. Doubleday, Doran & Company. 181 pages. \$2.00.

This book is an eloquent exposition of the dynamic of Christianity, from the earliest periods of its history, to the present. It traces the conquering spirit of Christianity in all ages, and the

(Continued on page 209)

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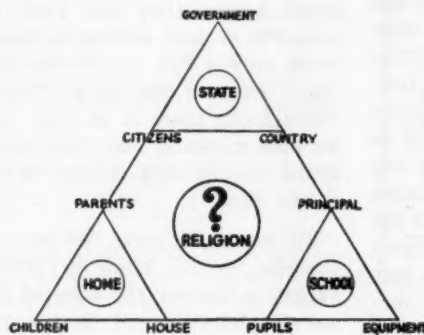
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"And the Books Were Opened."—Revelation 20:12.

THE law of impression is as certain as gravitation. Every impression is a distinct form of energy, and therefore, indestructible. After a life of scientific research, an eminent scholar makes this astounding assertion, "No impression, however small, is ever lost. Like any other form of energy, it may be transposed and even transformed but not destroyed." Carlyle declared, "On the hardest adamant some foot-print of us is stamped, wherein the last rear of the host will read traces of the earliest van." Prof. Babbage said in a lecture, a few years ago, "The air is a vast library, upon whose pages are forever written all that man has ever said or woman whispered." The Bertillon System and radiology have long since substantiated these wild, reckless affirmations.

Materialism is reluctantly, but permanently yielding to men of faith and patience. By the aid of delicate electro-instruments, startling truths are being revealed and their laws established with absolute certainty. The trail of the creeping centipede, made centuries ago upon the plastic formation, flings wide the door to a wonderful prophecy. The fragrance from the flowers in Eden may yet be gathered and bottled; the clarion voice of the good Shepherd calling to the lost sheep of Israel may some day be deciphered from the crumbling rocks, made into records, and spoken from the humblest hearthstones. Blessed thought! Nor is it exaggeration. Impressions may lie dormant in the dust, be lost, or forgotten, or buried in the rubbish of years, nevertheless they are eternal. Get this truth firmly fixed in your mind.

My childish day-dream was to be a writer broadcasting truth to the uttermost fringe of the earth. I earnestly coveted the prerogatives of authorship and longed for opportunities that never came. I fancied the only class of people capable of making and leaving impressions, were gifted writers and eloquent speakers—a kind of a super race of celebrities, few and intermittent. But long ago, I put away those childish fancies. Then I saw things through a glass darkly, but now I see them face to face. Life to me then was a pleasing phantom; but now I find it real, a series of impressions, an ever moving film in a perfect camera. We have all had these dreams—imperfect pictures of life, and

it is better for us that we have had them.

But my day-dream to be a writer at last came true, alas, in a far different way! During the years that are gone I have been busy writing, unconsciously writing,—writing my autobiography! I suddenly discover myself the author of many books, having just completed my fortieth volume. A whole library! Every thought, word, deed, impression of my life is herein recorded. Would that much were blotted out, but nay, "Quod scripsi, scripsi." Seconds are words, minutes are lines, hours are paragraphs, days are pages, weeks are chapters, months are sections, and years are volumes in Life's Library. "Lord, so teach us to number our days, that we may apply our hearts unto wisdom."

King Solomon in his doleful Ecclesiastes tells us that the making of books is a continuous grind. If we may credit the accuracy of a recent report, more than sixty new books are released from the American presses every twenty-four hours. Thousands of these books are obsolete before they are even printed; hundreds of them mildew on the shelves; while only a few survive the first edition. Solomon was right. "Of making many books there is no end," to which we may modestly add that the reading of the most of them is truly "a weariness of the flesh."

All kinds of books, on all kinds of subjects, by all kinds of writers! If variety is, indeed, the spice of life, then we certainly have it in the realm of authorship. Milton said, "A good book is the life blood of a master spirit," that is, a real book is the distilled blood from an honest heart and not merely a bundle of commercialized platitudes, bound in cheap paper, and thrust upon the helpless public, for monetary reasons. And this is the very type of book I have in mind. Philip Bailey gave expression to Life's Vision when he wrote:

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(Continued on page 210)

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Book Reviews

(Continued from page 206)

changes wrought by Jesus in the lives of men and women, giving consideration, at the same time, to all varieties of religious experience in Christ. "We shall note," the author says, "how, in different ages, men and women who have caught a vision of the splendor of Christ, set out to reflect that splendor to their own world, and in their own way."

Beginning with the apostles, and early Christian martyrs and ascetics, the book reveals, from chapter to chapter, the leaven of Christianity at work in missionaries, social reformers, and modern disciples. There is a fine chapter on the value of limitations of monasticism, and a great chapter on the "Twentieth Century Disciple."

We recommend this book for use in adult classes and mid-week meetings of the church. P.F.B.

Various

China and World Peace, by Mingchien J. Bau. Fleming H. Revell Company. 194 pages. \$2.00.

This book is the outgrowth of a paper read by the author before the second session of the Institute of Pacific Relations in July 1927, at Honolulu, and it deals with the leading external or international problems of the new China. Bibliographical notes accompany each of the eight chapters, giving sources for all material not quoted in full, and a ninth division, which is nearly as long as the other eight, gives the full text of twelve "Related International Documents." Few men are better fitted by first-hand experience, sympathetic insight, and international outlook, to write authoritatively on the nature and possible solutions of the present problems facing China, and for serious students of the subject this book will be invaluable. A.E.L.

The Boy's Ben Hur, by Lew Wallace. Harper and Brothers. 366 pages. \$2.00.

Here is a new edition of Ben Hur in the words of Lew Wallace, but abridged for young readers. It has a beautiful color jacket of the chariot race, and other page illustrations, both in black and color. The editor did good work in cutting the long story down. The meat of it is there. In this new edition, the wonderful story of the Christ will go on its way, delighting the boys and girls of our day, and revealing the dramatic possibilities of the appeal of the Christ. W.H.L.

Even Unto Bethlehem, by Henry Van Dyke. Charles Scribner's Sons. 103 pages. \$1.50.

Another Christmas story by Van Dyke. It lacks the pathos of The Other Wise Man, and the vision of The Mansion, but in it, this master of English prose and poetry tells the story of the birth of Jesus, with charm and magnetism. It keeps close to the Bible story, but seeks to answer questions of fact not answered by scripture. It is a beautiful gift book of the Christmas season. W.H.L.

Poor Little Fool, by Fulton Oursler. Harper Brothers. \$2.00.

This book is a fine presentation of the companionate marriage problem. A modern story of a modern young lady, who experiments with a very modern marriage.

The results are well worth studying, and should give pause to advocates of companionate marriages. V.S.B.

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The Redmaynes, by G. E. Lock. L. C. Page. 327 pages. \$2.00.

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John Vivian of Virginia, by Hulbert Fuller. \$2.00.

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Life's Library

(Continued from page 208)

our heavenly Father. Memory! without which life would be a trackless waste, formless, and void of all that is beautiful. No collection of books should be of more interest to us than that of our own making. Go into your life's library, take down the volumes one by one, and slowly turn through their pages. How many diamond deeds do you find, and how many little acts of kindness? How many prisons have you visited and how many suffering have you comforted? How many naked have you clothed and how many hungry have you fed? How many have you rescued, and how many have you loved into the Kingdom of our Father? On the other hand, how many pages are stained and blotted with idleness and prodigality, with prejudice and hate, with pollution and sin? "We have all sinned and come short of the glory of God." Sad confession! If we could only pass this way again, I wonder if the record would be different! If we but had another chance, would we make the most of it? Then, today is the dawn of a New Year, the beginning of a New Book. Gracious Father, help us fill it with goodness.

"I came to my teacher with a quivering lip,

My task undone;

'Master, give me another sheet,

I have spoiled this one.'

In place of the old sheet stained and blotted,

He gave me a new one, clean, unspotted,

And into my glad face smiled:

'Do better next time, my child.'

"I went to the Throne with a quivering heart,

The Old Year done;

'Father, hast Thou another chance for me?

I have lost this one.'

He took the Old Year, stained and blotted,

And gave me a New one, clean, unspotted,

Then down into my sad heart smiled,
'Do better next time, my child.'

Saint Paul wrote the Corinthian church, "Ye are our epistles, written in our hearts, known and read of all men." Just what did Saint Paul mean by this statement? He meant that every life is an open book, known and read by all men: the good and the bad, the wise and the foolish, the learned and the illiterate, the old and the young. He meant that when we walk down the street, drive along the highway, write at our desk, sing in the choir, and even when we kneel to pray, folks are reading us. He meant that we are "known and read" by our poor, ignorant servants, our children, our neighbors, and

everybody else. He meant that every professed Christian, whether in Corinth or in China is under surveillance, and should ever be a living Testament to the love and power of Jesus Christ. Saint Paul meant exactly what he said, and no one has better emphasized this truth than Annie Johnson Flint:

"We are the only Bible,
This careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last Message
Given in deed and word:
What if the type is crooked?
What if the print is blurred?"

In Portia's vase were found these words: "For my wealth and wisdom look within." This is equally true in Life's Library. The wealth and wisdom of any book is found within. The binding is no part of the real book, merely a means of protection. Many worthless books are bound in most expensive leathers. Do you get my application? I am speaking in terms of analogy this morning—simply giving out thought suggestions, meaning for you to finish the sermon when you go back home. Clothes are no part of the real person. They add much to one's general appearance, but they contribute little to the person within. Princes of the heavenly world are all about us in the guise of earthly beggars, and if you would read them, look within.

Truly, the greatest books have no bindings at all and are yet unprinted. These great silent forces have bathed the world in blessings over and over again. Beloved, it is the LIFE that lifts the world to God, and not lifeless lore in print. Jesus, the Nazarene carpenter, the Galilean preacher, the holy Son of God, the greatest Force throughout the depths of eternity, was too busy about his Father's business to write even a small volume.

"He wrote no words save on the sand,
Long centuries ago,

And one would think that what He said

Like sand would drift and blow;

But He knew well the surest way:

He made His love a pen

And wrote His message ever more

Upon the hearts of men."

"And the books were opened." Not only are we "living epistles, known and read by all men," but according to Saint John's revelation our eternal reward will depend upon the "books" or records we make in this life. The New Testament repeatedly warns us that every word and every thought and every act will come into judgment. The interpretations of the writings concerning the Judgment are many and varied; but for my purpose I have no need to enter any dog-

(Continued on page 213)

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Church Printing

In the November issue of *Church Management* there was an offer of one year's subscription to the magazine for the best piece of church publicity submitted during the month. The response was immediate and the subscription has been awarded to Rev. Earl Raymond Baublitz of the First Lutheran Church, Dayton, Ohio. The printed booklet entitled *OUR CHURCH* which he submitted is one of the finest pieces of church printing we have ever seen.

It is a sixteen page and cover book, nine by twelve inches in size. The paper is a cream heavy egg shell, the cover a still heavier craft cream. The cover is printed in brown, the inside pages in black. The cover carries a line cut of the church. The inside pages which outline the entire program of the church, worship, education and finance, contains many line illustrations. Type selections are good.

Of course this book cost a lot of money. We did not award it the distinction because of that. Two thousand were printed for distribution and the cost, including the art work was five hundred dollars. The thing which appealed to us was the high quality throughout. Perhaps the cost is more than the average church would consider justified.

If we had been awarding a second prize for this month it would have gone to a very inexpensive piece of publicity which came from the Elmwood Baptist Church of Des Moines. It is an invitation card to new comers in the community. There is but one color used in the printing and there is no art work. But the card is good quality, the selection of types is very pleasing, the copy is distinctive and attractive. It was enclosed in a white envelope with a neatly printed return card. We are emphasizing this in particular so that no one will feel that cost is the only item considered.

Again we will give a year's subscription for the best piece of church printing which reaches our office during December. And as we said last month, the judgment is to be based upon the quality and appeal. Type selections, paper, display and other features count. The material coming to us is so good that whatever is submitted must be good to get across.

CRITICISM

John B. Gough at the close of one of his magnificent lectures stood at the door to hear the remarks of the people. He never did so again; he heard enough to last him 50 years. There were nine criticisms to one compliment. Gambetta, the great French statesman, was walking out one day very happy in the memory of a compliment he had just heard at a banquet. He had a glass eye, and one of his friends had said that that eye was almost as brilliant as the natural one, and his appearance had been restored. As he was thinking about his improved good looks, a little careless in his swaggering walk, he knocked over the basket of a fisher-woman who clenched her fist and looked up at him as she said, "Be careful, man, or I will blind that other eye for you." And he went on knowing just how he looked. If it had not been for the opinion of the fisher-woman, he might have lived and died thinking the glass eye just as good as the natural one.



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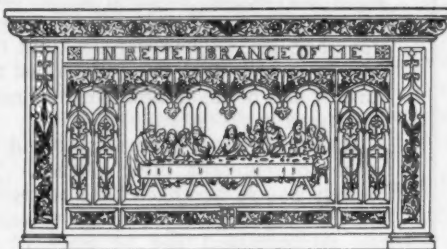
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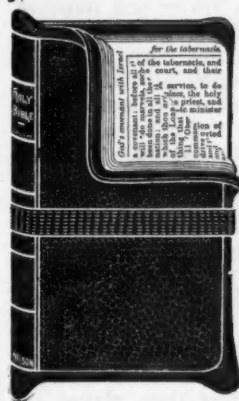
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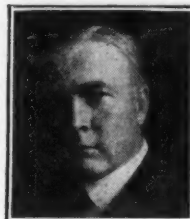
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New Year Candle Light Service

By Luther Keffer Hannum, Jr.

IMPRESSIONS made upon worshippers determine, to a great extent, the decisions that are to be made, relative to their purposes in life. It has been the custom of the writer for several years at the Easter, Christmas, and New Year season, especially, to create in the minds of the worshippers an impression that will linger long, and cannot easily be forgotten. To do this effectively, the writer, co-operating with his organist, devised several effective means through songs, music, Scripture, and message.

On New Year's night, which fell on Sunday, at a union service in the Methodist Episcopal Church of Hobart, New York, a unique and inspiring Candle Light Service was devised, which called forth much praise from the congregations and press. The Candle Light Service is nothing new, but with added features it can be made new every morning, and fresh every evening.

The service from beginning to end was made to represent life's journey. The church was so arranged that thirty-two electric candles were installed behind the minister and just in front of the choir. Two large tallow candles were placed on either side of the desk and four on posts of the altar railing. Then in each window, other tallow candles were placed. The service opened with an organ prelude, "Processional", by Dubois, after which, "Children of the Heavenly King, as We Journey Let Us Sing," was sung by the entire congregation with just the auditorium lights lighted. Prayer for the Journey was offered, concluding with Lord's Prayer and response. A lesson from the Guide Book was read, followed by the Gloria Patri, and then the Traveller's Offering and offertory.

At this point, the tallow candles were lighted throughout the church, and the auditorium lights turned off. The pastor spoke briefly on the New Year, suggesting the interpretation of the seasons, Spring, Summer, Autumn, and Winter. Then in the dimness of the candle light, the choir sang, "'Tis Midnight and on Olive's Brow." Then "Christ the Lord is Risen Today" was sung, when the electric candles were turned on, producing the effect of the awakening of Spring. The organist then played the "Spring Song" by Mendelssohn. Summer was announced. A time of flower and youth, and represented in the church year as such. This was effectively portrayed by the organist, playing "In Summer" by Stebbins. Autumn was spoken of by the pastor, as a time of fruit, harvest, and manhood and womanhood. It was further portrayed by the choir, singing, "Come, Ye Thankful People, Come." Winter was portrayed by the pastor as a time of sleep, with a look forward to a great awakening. In each season the pastor's message was relative to the seasons of life, nature, and the

church. The organ portrayal of Winter was wonderful. The famous "March of the Magi Kings", by Dubois, was played and afterward "Hosanna" by Wachs; and during the loudest part at the end of the number, first one light was turned on in the auditorium and then, as the music became louder and louder, more lights were turned on, until the whole church was ablaze, which signified the joy and gladness of Christmas time in the birth of a Saviour, and the bright outlook upon the New Year.

Then the congregation joined in singing, "Watchman, tell us of the night, What its signs of promise are." After which the auditorium lights were again turned out, and in the glow of the soft light from all the candles, the pastor of the Presbyterian church delivered his message of Guidance, taking as his thought, the hymn just sung, and his text, "The Vision from the Watch-Tower." Isaiah 21: 11, 12. The effectiveness of the message was enhanced by the dimness of light and put the congregation in a great receptive mood. During the message the pastor took the ushers' seat in the rear of the church to get the effectiveness of the entire service and truly it was remarkable.

After a brief prayer at the conclusion of the message, the lights were turned on again and the congregation sang the closing hymn,

"Another year is dawning,

The benediction was pronounced and the doxology sung, then, for a moment, the lights were extinguished, and in the glow of the candles, a brief moment of silent prayer followed, when the congregation went out to the organ peals of the postlude, "Marche de Fete", by Barrell.

It was a Candle Light Service that will long be remembered by the fine audience of the combined churches of Hobart: Methodist, Presbyterian, and Episcopalian. A service, too, that the simplest minds understood. This is offered as a suggestion to the many pastors who are endeavoring to present something worthwhile at the special seasons of the year. A little suggestion, true, but capable of much expansion.

A concluding note might be added by saying that the electric candles used were the simple Christmas tree lights in series. The pastor secured some wood from an old box and sawed bases about three by four inches, on which were nailed pieces of round moulding about four inches high, with a three-quarter inch hole bored in the top, in which the socket of the light was placed. The whole wood frame was then painted white. At a distance, the green cord cannot be detected, and if white or yellow bulbs are used the effect is almost genuine.

Life's Library

(Continued from page 210)

matic discussion. Some things are so self evident that we need no book to guide us, not even the Bible. But with the Record in your hand, turn to the 20th chapter of Revelation. Here let your eyes rest upon the 12th verse. For a moment concentrate your whole soul upon this scene: the Judge is seated upon His throne; a large book, a register, better known as "the book of life", is open before Him. "Other books" are now opened. These are the books of your life and mine—the books of our Life's Library, and *you* are judged and *I* am judged "out of the things written in these books." If the sins of the years have been blotted out by the blood of our Lord, then our names are registered in the large book, THE BOOK OF LIFE. But if our sins remain upon the pages unpardoned, then our portion shall be with the damned, in the lake of the second death, yea, self condemned!

The books of our lives are profusely illustrated. What we think and say and do become a part of us. We make our own records. We sign our own death warrants, as it were, and we write our own certificates of eternal life. We are "judged out of the things written in the books, according to our works," therefore, the holy justice of God's judgment!

Nor is life measured by years; it spurns the calendar of cold meaningless figures. Some live longer in a single day than others do in the allotted "three score years and ten." Rather,

"He liveth long who liveth well,
All else is but life flung away;
He liveth longest who can tell,
Of true things truly done each day.

He liveth long who liveth well,
All other life is short and vain;
He liveth longest who can tell
Of living most for heaven's gain."

—Bonar.

Whatever the successes or the failures of the years that are gone, we are helpless to change them now. Rather let us turn our faces and our feet toward the

(Continued on following page)

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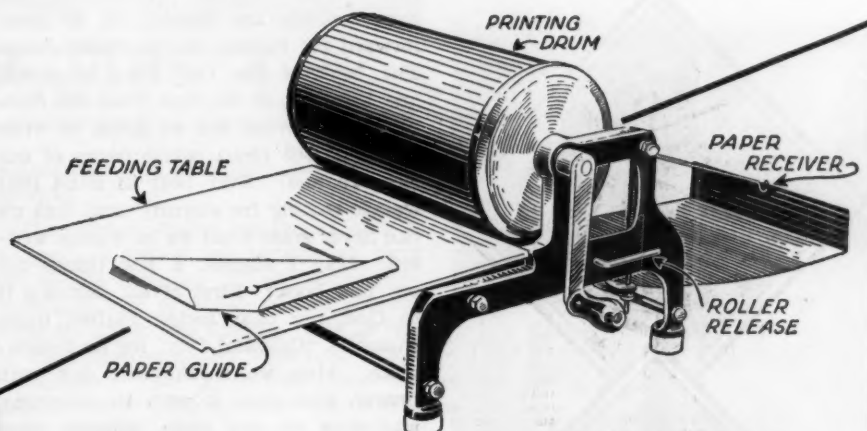
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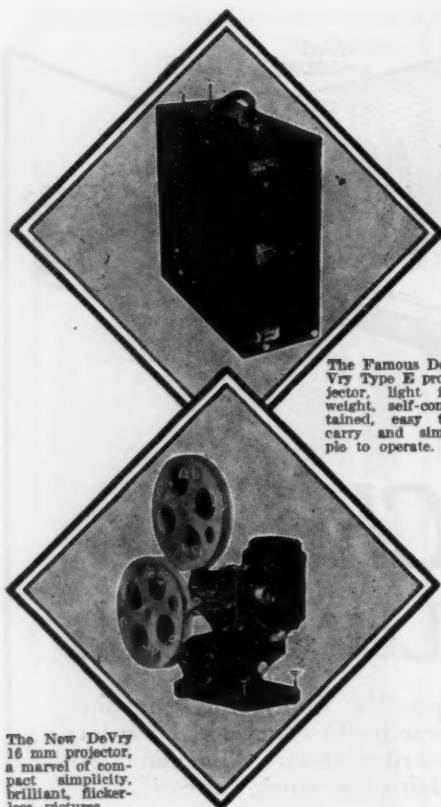
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hills of our Refuge. Forgetting the things which are behind, let us press forward for eternal life in Christ Jesus. The book of the Old Year is closed, and the book of the New Year lies open before us. What are we going to write upon the 365 clean, white pages of our New Volume? Ever bear in mind that we are writing for eternity, and that we can never erase what we have once written. May I suggest a few things for our new book? First of all, dedicate it to God, our dear loving Father, using Bunyan's "Celestial City" for its frontispiece. May we begin each day with prayer, and close it with thanksgiving, and may no day close, without some service to Him. As we live and write, may we ever keep in mind that life is more than raiment, and that character is rather to be chosen than great riches. Just here, I cannot repress the desire to quote a favorite poem which summarizes everything I have tried to say:

"Turning the leaf that the New Year brings

To the worn Old Book of life,
Is turning your back on a tired Past,
With its fear and distress and strife;
Turning the leaf you may turn to love,
To brightness and joy and mirth;
But it isn't the turning that counts so much

As what the turning is worth.

It's writing that counts in the Book of Life,

It's the Message you pen each day;
It's whether the page be rosy hued
Or touched with a sullen gray;

It's what we may teach as we humbly write

And what we by living may learn;
What really counts as the New Year dawns

IS WHAT COMES AFTER THE TURN."

"The spiritual life has a few great and commanding words. One of them is, *faith*. One of them is, *love*. One of them is, *peace*. These words have an astonishing power of survival. They survive the attacks of enemies, they survive the superficiality of friends, they survive that difficult experience of being passed from lip to lip until one would think they would be worn threadbare by constant use."—Lynn Harold Hough.

"He appeared in another form.' These are words to hush forever the foolish strife about modes of worship. There are those who look upon the eastern window of a cathedral, casting its glorious colours on altar-cloth and surplice and pavement, and say it stands for gross materialism. In their eyes the ritualist is an idolater. There are others who attend a meeting in a Salvation Army barracks, and go away and talk irreverence. And they are all wrong."—P. C. Ainsworth.

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Sermon Ballot

The Presbyterian Church here faces keen competition with one or two of the other churches in town to attract the largest evening audiences. Therefore slight variations draw crowds although no church uses anything sensational.

The symposium on the church at the head of the enclosed paper provided a delightful variation to the usual sermon period and was a fitting sequel to the morning sermon, "What Value Worship."

Attendance has been splendid since the services.

The sermon ballot consumed only a moment or two in the service but gave the people a chance for additional participation and provoked several suggestions for additional themes. One or two of the suggested topics have been taken or adapted from other titles, but the majority are those about which I had been thinking. The idea of a sermon ballot is original as far as I know.

First Presbyterian Church Mount Holly, N. J.

W. Clarence Wright, M. A., Pastor

The Symposium

"Why I Attend Church".....	Mr. Harold J. Wheeler
"Why I Belong to the Church"	Mr. Robert C. B. Parker
"Why I Put the Church First"	Mr. Herbert L. Crippen
"Why I Serve Through the Church"	The Pastor

The Sermon Ballot

Indicate eight preferences. Write in any additional suggestions.

A. Biographical—

Luke: Scientist and Christian.	16	} 47
Agrippa: Almost Persuaded.	22	
Paul: Ambassador in Chains.	9	

B. Christocentric—

The Crisis of a Soul.	22	} 98
What Can Christ do for a Soul?	26	
If Christ had not Come.	34	
The Finished Work of Christ.	16	

C. Devotional—

Saved Unto the Uttermost.	10	} 59
Be of Good Cheer, I Have Overcome the World.	20	
I am not Alone for the Father is with Me.	29	

D. Great Truths—

What is Forgiveness?	25	} 74
What is Repentance?	26	
What is Sin?	23	

E. Prayer—

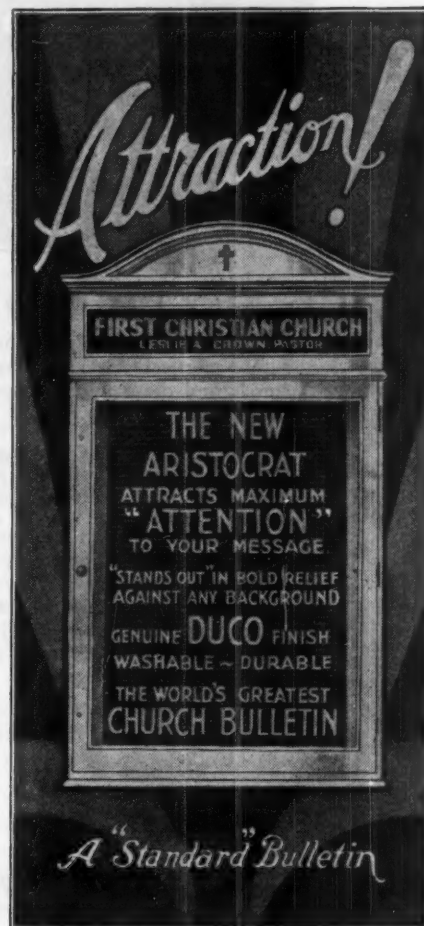
How Long Shall I Pray?	19	} 59
Persevering Prayer versus Vain Repetition.	13	
Can Science Weaken Prayer?	27	

F. Missionary—

Men Who have Hazardred the Life for Christ.	14	} 56
A Man's Job.	20	
Glorifying Him as He Desires.	22	

G. General—

Motives that Make or Mar.	22	} 65
What Lies Beyond the Sunset.	23	
Is Reincarnation a Christian Truth?	20	



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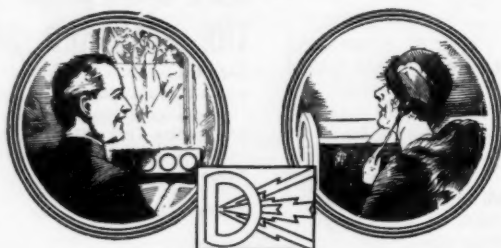
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I include the results of the ballot on the enclosed sample. It is interesting to note that the highest group was that of Christocentric themes and that the next highest group is that of Doctrinal sermons disguised under the head "Great Truths." This confirms an idea which I have advocated that people are greatly interested in doctrinal themes if such are carefully and interestingly presented.

Sincerely,

W. Clarence Wright.

Mt. Holley, N. J. Children Buy Bricks

We are just completing a successful Financial Campaign for a new Sunday School Building and to remodel the old building. To interest the children of the various departments of the school, who were too little to make regular pledges for the building on subscription cards, we hit upon the following plan: We had a children's pledge card printed, asking the children to earn or save from their spending money a nickel here and a nickel there to help build the Sunday School building by furnishing nickels for bricks. They were told that each nickel they brought would put a brick in the new building. In this manner nearly 10,000 bricks were pledged.

The pledge card reads thus:

Presbyterian Church Building Fund

(Children's Part)

For the purpose of providing bricks with which to build the department of our new Sunday School building, I will endeavor to earn enough money, or to save from my spending allowance, so as to put bricks (5 cents a brick) or a total of bricks during five years beginning October 10, 1928, and ending October 10, 1933 or until all are paid for.

Child's Name

Address

Parent's Signature

Small envelopes will be furnished in regular cartons for each child in which to bring his money.

M. S. Benjamin,
Plymouth, Ind.

The Cross Reminds Me

On the wall of my study near my desk there hung for sometime a little wooden cross unpainted and crude. It was given me by a carpenter who had discarded it on account of its defects. He had intended it for a pulpit he was making for a church near my own. My six year old boy had often asked me about it, why I had it, and what it meant. I had explained to him that it helped us to remember God.

One day by some mishap it got off its hook and out of sight. My boy evidently missed it and thinking that I had deliberately thrown it away, undertook to remind me of the danger I was in of forgetting God. For one evening I noticed pinned on the wall where the cross used to hang a piece of paper with

the words, "Remember God," printed upon it. He confessed he had done it. Little did he know that just about that time through a combination of trying circumstances I had well nigh laid down my cross and had largely forgotten God.

And now on the wall near the little wooden cross is pinned the slip of paper with the words "Remember God" upon it. And when I am tempted to believe that because my cross is heavy God has forgotten me, I turn my eyes to the cross and say, "Hold thou thy cross before my closing 'Heart'."

W. P. Wornell,
Coatecook, Quebec.

Shading Mimeograph Pictures

When making drawings on a stencil for a rotary duplicator, wire screening has been recommended for use in shading, but I have found sandpaper more satisfactory. Make your sketch on the stencil, leaving the shading until last, then slip a piece of sandpaper under the sketch. If a mimeoscope is used, the light will come through because ordinary sandpaper is translucent. Rub the parts to be shaded with a blunt hard object. An old tooth brush handle can be filed off to serve this purpose. After you have done this, raise your stencil, blow off the sand and it is ready to use. It can be easily understood that different size sandpaper will make different shadings.

R. J. Cornish,
Canton, Pa.

Presbyterian Day

All during the summer Wednesday afternoon and evening was set aside as Presbyterian Day by members of the First Presbyterian Church of Coral Gables, Florida. The bathing beach was visited practically once a week by almost everyone who remained at home during the summer, so this one day was set aside as a time when a church picnic might be held on the sands. Each family brought their own provisions. Games were played; swimming enjoyed, and later when those who had to come after working hours had arrived, the meal was eaten. There was no attempt to make a big picnic dinner of the affair; each family brought what it wanted to eat. And so, without any particular trouble to anyone the church had a weekly get-together picnic all during the summer. It afforded an opportunity for brief committee meetings, and for the transaction of unimportant business. When folks understood that Wednesday was the day when other members of the church would visit the beach, they made plans to have their weekly outing at the same time.

The same plan might be tried out any place where there is a convenient picnic park or beach.

E. W. Sudlow,
Coral Gables, Fla.

Enrolling the Workers

Every pastor is anxious to discover his loyal members and what service they are willing to render to his Church. The

writer worked out the following form which was printed on a U. S. postal card with the pastor's name and address printed on the other side. The form may be modified to suit local needs. It brings the challenge of the Church to each member. It allows the older people who are not so active as formerly to feel that they are among the active loyal members.

Burnell L. Schubel,
Kennett, Mo.

THE HUSTLERS

Check items where you desire to serve the Methodist Church, sign and mail to pastor as soon as you can.

1. Attend Church as possible.
2. Attend S. S. as possible.
3. Attend prayer meeting as possible.
4. Pray for success of church.
5. Teach in S. S. Dept.
6. Help pastor visit.
7. Usher.
8. Help welcoming committee.
9. Serve on publicity committee.
10. Use typewriter.
11. Use mimeograph.
12. Address envelopes.
13. Personal work.

Other activities.

Name

Street and No.

Phone

PEW OWNERSHIP

The whole position of pew ownership has been one on which the courts have been unable to agree. Pews were not an original part of church furnishings, but were innovated to give additional comfort to the worshipers. Blackstone defines pews as somewhat in the nature of a monument, tombstone, or heirloom which may, by custom, descend from ancestor to heir. The point is that they were not a part of the church, but the possession of individual worshipers. Yet the English courts refuse to treat pew ownership as real property in the sense that one may sustain trespass or ejectment for interference therewith. In America there have been almost as many interpretations as there are jurisdictions. The New York and New Jersey courts have held that the pew is real property, with limitation. Yet the Pennsylvania courts take the attitude that it is personal property because it cannot be divided among the heirs. The basis of ownership is contractual. Massachusetts' court held in a case involving the Old South Church that the contract was voided if the holder was alienated from the faith. This alienation might be disruptive of harmony, and a pew holder's rights did not go that far. The courts have consistently held here that pews are subject to assessment and that their ownership is forfeited if the assessments are not paid. Also there appears to be consistency in holding that the owner holds the pew only for the purposes of worship and for use at the time of such services. He has no interest in the land underneath or the space above.—From *Church Finance*—LEACH.

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New Church Buildings That Are Out Of Date

By Henry E. Tralle, Consulting Editor In Church Building

MANY church buildings are out of date when they are built. They do not embody the best experience of the most competent leaders.

The Lone Church Auditorium

Any church building that consists merely of an auditorium for preaching and worship, with perhaps another room or two, is hopelessly out of date, however "churchly" in appearance.

Any building that provides for the housing of the activities of a church that seeks to function adequately in the day in which we are now living must be a three-unit structure, providing for religious education and Christian recreation as well as for preaching and worship.

This building must include assembly-rooms and classrooms of standard schoolhouse construction: an assembly-room for each department of the church school and a classroom for every class. It must include also social and recreational rooms.

All three units of the building, the auditorium and the educational and recreational portions, will be merged into a single architectural unity, so that the whole will be attractive in appearance, and will make it possible for any individual to pass readily from one portion of the building to another without going outdoors.

We now have a considerable number of these three-unit church buildings in America.

"Akron-plan" Anachronisms

Any Sunday-school room with surrounding smaller rooms with open fronts or with any kind of movable partitions or curtains is essentially of the Akron type, suitable only for the old one-lesson, one-assembly Sunday-school, and is now sadly out of date.

All the arguments advanced in behalf of movable partitions have been answered conclusively, over and over again, in speech, in print, and in practice; and there is no longer any excuse for them. Movable partitions are noisy and unattractive, are difficult of manipulation, are extravagant in cost, and are

ineffective as compared with plastered, sound-proof partitions of standard schoolhouse construction.

The answer to the objection that plastered partitions give to the building an undesirable inflexibility is that such a building properly planned will have in it rooms of various sizes, so that there will be a room of the proper size for every purpose. Furthermore, permanent plastered partitions are not permanent in the sense that they cannot be moved, in case it ever should

We hope that the announcements regarding awards in the Church Management Model Church selections can be made in the January issue. Hundreds of plans were submitted and the sifting is now in full progress. But this article by Dr. Tralle will serve as an introduction showing just what the judges look for in the new buildings being considered.

become necessary, though this contingency is not likely to arise. Many of the plastered partitions are "non-supporting" partitions, and can be moved, just as they are sometimes moved in office buildings.

Basement Rooms for Christian Education

Basement rooms in church buildings should be used only for furnace and coal, and possibly Boy Scouts.

Only in rare instances, because of the limitations of lot-space and as a matter of strict economy, is it advisable to go down as well as up with schoolrooms.

If there must be basement rooms, in addition to those used for furnace and coal, then these should be used for recreation and dining, and not for Christian education. If some schoolrooms must be basement rooms, then these should be for adults, and never for children, for the reason that the children are entitled to the best, and because they are more influenced by their material surroundings than are adults.

All basement rooms that are used for recreation or education should be waterproofed, and should be well lighted and well ventilated. There is no excuse for dark, damp, musty basement rooms in church buildings.

To put any part of the church school into such basement rooms is an *abatement* of Christian education.

Some basement rooms are better than others, of course, but no basement room can ever be quite so usable for religious education as can a room that is wholly above the ground level. Certainly, any church building that provides for the Christian education of the young children in basement rooms is shamefully out of date.

Insufficient Light and Poor Ventilation

Dimly lighted rooms in a church building are vestigially reminiscent of the Middle Ages, and are a slap in the face to decent Christian progress.

An evangelical, teaching church should not mistake gloom for religion, and should not be afraid to let in the light. Not only should there be an abundance of light, but the lighting should be so

handled that the light will be diffused and so that the occupants of the room will be protected from eyestrain.

The "art glass" windows in many church buildings are neither art nor windows in any true sense, and are far from being conducive to worship.

At any rate, whatever some may think of the lighting in the auditorium, there should be no difference of opinion as to the advisability and the necessity of using in all schoolrooms of the church building either clear glass or obscured white glass and of providing sufficient window areas to make possible easy and pleasurable reading.

Every church-school room, assembly-room as well as classroom, should be an outside room. Any inside schoolrooms necessarily mark the building as out of date. It is always possible to have all schoolrooms with outside natural lighting when wisdom and patience go into the planning of the building, as has been abundantly demonstrated in actual practice.

In addition to windows for lighting and ventilation, there needs to be a transom over every classroom door, to make possible the circulation of fresh air through the room, unless there is artificial forced ventilation, which is ad-

Four New Hymn Books for Effective Singing

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Any church building without adequate lighting and ventilation provisions is sinfully out of date.

Church Buildings That Are Ugly

Any church building that exemplifies approved principles and acceptable practice will be beautiful, both in its interior and in its exterior. A Christian church should declare the primary importance of Christianity in church and community life.

The church building may be either Gothic of Colonial, or of some other traditional architectural type, and be churchly and beautiful, provided it is a consistent piece of architecture, and provided also that it bears the stamp of the creative personality of the architect. No two church buildings ever can look exactly alike if either is properly planned and designed.

The employment by a church of a "cheap" architect will prove inevitably to be an expensive experiment. The best obtainable architect is none too good for a church building of even modest proportions.

The members of a church-building committee should beware of two classes of architects. First, those who have had no experience in planning and design-

ing church buildings, and those who have had too much experience of the wrong kind. There are so-called "church architects" who have planned and designed many church buildings—all wrong—and who seem unable to learn from those who know. They are still planning and designing the same kind of church buildings they turned out ten or twelve years ago. They do not even seem to be aware of the remarkable revolution that has been going on in church building in America during the last fifteen years.

The members of the church-building committee should beware also of the young, inexperienced architect who is eager, at a reduced fee, it may be, to experiment with them. Such an architect should gain his experience under the direction of an older architect who has had successful experience in the planning and designing of church buildings of the newer three-unit type.

If the members of the church-building committee desire to employ a competent architect, and thus avoid the tragedy of squandering good church money, they should seek the advice of a church-building expert in the choice of an architect, as well as in finding out exactly, in detail, what are the building needs of their church, and in the achievement of an economical and satisfactory building plan and design.



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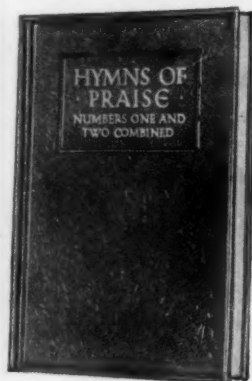
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Bishop Seybert Memorial Evangelical, Bellevue, Ohio
United Brethren, Clifton, Cincinnati, Ohio
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"Deck the Hall"Old Welsh

"Angels and Shepherds"

.....Old Bohemian

"Angels We Have Heard on High"

.....Ancient Noel

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"March of the Magi" ..Dubois

Processional: "Antioch"Handel

PROPHECY

Tableau: Frieze of the Prophets (Isa. 9. 2, 6, 7).

Solo: "He Shall Feed His Flock" Handel

ANNUNCIATION

Antiphon: "There's a Song in the Air"

.....Harrington

Tableau: Mary and the Angel (Luke 1. 26-38).

BIRTH OF THE CHRIST

Chorus: "O Little Town of Bethlehem"

.....Redner

Song: "Cradle Hymn" ... Martin Luther

Tableau: The Christ Child, with Mary, Joseph, and Cherubs (Luke 2. 1-7).

THE APPARITION TO THE SHEPHERDS

Chorus: "The First Noel" ..Traditional

Tableau: Shepherds and Angels (Luke 2. 8-14).

ADORATION OF THE SHEPHERDS AND

WISE MEN

Chorus: "We Three Kings of Orient Are"Hopkins

Tableau: The Christ Child, Mary, Joseph, Shepherds, and Wise Men (Luke 2. 15-20; Matt. 2. 1-10).

Chorus: "Silent Night, Holy Night"Gruber

INTERLUDE

Organ: "Christmas Pastorale" ..Handel

Solo: "The Holy Night"Adam

THE PROCESSIONAL OF LIGHT

Hymn (sung by the congregation, seated): "O Come, All Ye Faithful"

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Organ recessional: "Hallelujah

Chorus"Handel

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The card which is used in the system is very simple. On the one side there is space for the name of the prospect to be visited and sufficient information about him so that the minister and caller have the right prospective. Both sides of the card are reproduced here.

On the reverse side of the card is the method of evangelism. A study of the form herewith presented shows that it provides for the visits of two lay workers and if they are unsuccessful the pastor of the church calls. Then the case is closed by bringing the prospect into membership with the church or dropped from the list if that seems advisable. Or he may be continued on the list for future work.

The filing case used with this system is intentionally small. It will hold the names of two hundred prospects. To our mind there is a real danger of a prospect list becoming padded with "dead" names. The small size of the case works against this. It is hardly possible that the average church will have over two hundred live prospects at the same time. As soon as the individual case is terminated, the name goes in the regular church files, or some other disposition is made of it. In the file itself are only live active prospects. The cost of the entire system, oak filing case as illustrated, 100 of the cards and a leaflet of instructions in building a list is but \$1.60, postpaid. Additional cards

cost one dollar per hundred. The cards are three by five inches in size and so may be used in other cases which may be available.

EVANGELISTIC EFFORT

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ON _____ RESULT OF VISIT _____

REFERRED TO _____
ON _____ RESULT OF VISIT _____

PASTORAL CALL _____
RESULT OF VISIT _____

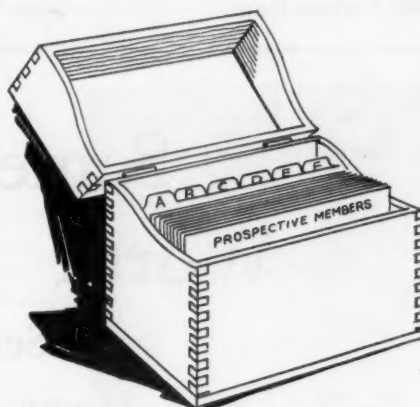
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1. CONTINUED ON LIST _____

2. DROPPED FROM LIST BECAUSE _____

3. UNITED WITH CHURCH _____

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THE CASE

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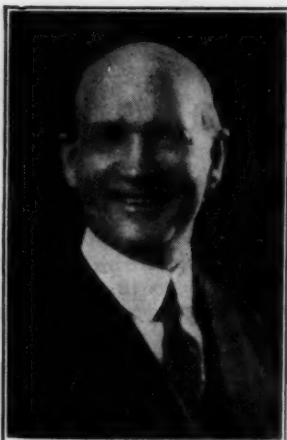
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By Rev. W. J. Thompson, D. D., Hilo, Hawaii

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The Israelites were about to lose the presence of the man who had been their leader in their weary march through the wilderness. Now they had reached a critical period in their history. Moses was leading them. God had spoken to him, telling him that he must pass away into the unseen life. But before he goes he pauses to bless the people. He reminds them that though he is going from them, God will stay with them.

The Israelites were homeless, and their national future uncertain, but they marched toward the unknown with this wonderful and comforting promise:

"The Eternal God is thy refuge and underneath are the Everlasting Arms."

Thousands of years have passed since Moses first uttered these words, but they abide with us still, and our lives bear witness to their truth. These ancient words are very modern and give immortal expression to the deepest needs of our humanity. "The Eternal God is thy refuge"—there is something worth knowing, for man's need of God is the deepest need of all and "underneath are the Everlasting Arms." Underneath what?

Underneath—FAILURE.

A well-known preacher tells of an acquaintance who came to him and said, "I have failed in business. The bottom has completely dropped out." He said to his visitor, "The first part of your statement may be true but not the last part." "What do you mean?" "I mean this—the bottom never drops out because 'Underneath are the Everlasting Arms.'" For the man who is down on his luck there is wonderful inspiration in this fact. Phillips Brooks graduated from Harvard College in 1855 at nineteen. He sought a position in the Boston Latin School. Everybody predicted success but he became so discouraged with his experience that in a short time he resigned. The headmaster of the school, discussing Brooks' successor, ungraciously remarked that any change, no matter what, could hardly fail to be for the better! Many of his acquaintances made sarcastic comment, and the sense of defeat was complete. Just when matters seemed as black as they could be he asked God to help him, and show him what to do. He began to study for the ministry and later took charge of a struggling church in Philadelphia. Crowds flocked to hear him and soon a number of churches were seeking his services. Within a short time he was the great Bishop Phillips Brooks, famous throughout the English speaking world.

Secondly, underneath—**SORROW**—"are the Everlasting Arms." One tells us—

"I had not known what God could be
Had I not known adversity!
Nor ever dreamed how He could bless,
Had I not passed through deep distress!"

Many a man has discovered for himself that underneath sorrow "are the Everlasting Arms." Phillips Brooks tells us, "there are no times in life when opportunity gathers so richly about the soul as when it has to suffer. Then everything depends upon whether the man looks to the lower or the higher helps. If he looks to God the hour of suffering is the turning hour of life." Many a man has said to himself on the bed of affliction, "This is the end of my usefulness," and to his amazement has discovered it was the real beginning of special service. The case of Robert Schumann is suggestive. He was studying to be a pianist when, in attempting to strengthen his fingers, he paralyzed his right hand. To this apparent misfortune we owe one of the greatest composers. In the early days of the telephone it was found that the carbon button, which was a necessary part of the transmitting apparatus, was too soft and quickly wore away when in use. It was determined to temper it in the terrific heat of a special furnace.

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through the fire of affliction and his
message to every one is "The Eternal
God is thy refuge and underneath are
the Everlasting Arms." By God's bless-
ing they come out of the fire not only
unharmful but greatly strengthened in
many ways and better fitted for His
service. Katherine Lee Bates wrote
these lines:

"Not where the Hanging Gardens
Gleamed over Babylon;
But in the den of lions
The wings of the Angel shone!

Far from the feast where princes
In gold and scarlet trod,
Through the burning fiery furnace
Men walked with the Son of God!"

We can never understand the precious-
ness of his sympathy till we come to
need it, and find "The Eternal God is
thy refuge and underneath are the Ever-
lasting Arms."

"Underneath the one who is trusting,
Guarding him from all that harms,
Never for a moment failing,
Are the Everlasting Arms.

Here then let us find assurance,
Fearing none of Earth's alarms,
Since around and underneath us
Are the Everlasting Arms."

And when at last we come to the
Great Adventure called death, this will
be our confidence, "The Eternal God is
thy refuge and underneath are the
Everlasting Arms."

THE CHALLENGE

(A Prayer)

God, tho' this life is but a wraith,
Altho' we know not what we use,
Altho' we grope, with little faith,
Give me the heart to fight—and lose.

Ever in conflict let me be;
Make me more daring than devout;
From sleek contentment keep me free,
And fill me with a buoyant doubt.

Open my eyes to visions girt
With beauty, and with wonder lit;
But let me always see the dirt
And all that spawn and die in it.

Open my eyes to music; let
Me thrill with spring's first flutes and
drums;
But never let me dare forget
The bitter ballads of the slums.

From compromise and things half done
Keep me, tho' all the world deride,
And when at last the fight is won,
God, keep me still unsatisfied.

Louis Untermeyer.

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extra children as desired to use. 1
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The Violet Under the Snow—Dennis
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act; scene is the interior of a rude shepherd hut. An embittered man's heart is softened by an example of unselfish love. For permission to produce, address, The Drama, 59 E. Van Buren St., Chicago, Ill.

Dolls—Louise Van Voorhis Armstrong. (This play is copyrighted and may be produced only with the permission of and payment of royalty to Norman Lee Swartout, Summit, N. J. A Christmas Nonsense Play. 11 char.; 3 scenes. A little girl's Christmas dolls begin to talk.

The Least of These—Emma Wilson and Anna Field. Womans Press. 50c. An unusual little Christmas play based on a dramatization of Tolstoy's idea, "Where Love is there God is also." 10 char. 1 scene.

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The Blessed Birthday—Florence Converse. In "Garments of Praise." E. P. Dutton and Co., New York City. \$2.00. A Christmas Miracle Play. 1 man, 1 woman, 8 children, and Jesus, 3 angels and others. 1 scene. 30 minutes. Skilled leadership.

The Lighting of the Christmas Tree—ed. by Gertrude Buck in "The Vassar Series of Plays." Samuel French, New York City. 35c. A Christmas incident which shows universal love. 3 men, 2 women, 2 children. Simple scenery and costumes. 1 act. ¼ hour. Amateur leadership. Production rights from publisher.

A Christmas Miracle Play—arr. by Samuel A. Elliot, Jr., in "Little Theatre Classics," vol. I. Little Brown and Co., Boston. \$1.50. Adaptation from "The Pageant of the Shearmen and Tailors in the Coventry Cycle of Miracles." 13 men, 1 woman. Simple scenery and costumes. Simple incidental music. 1 hour. Skilled leadership. Production rights from editor.

Holy Night—Juliette Devine. In "Plays for Community Christmas." Bureau of Community Development, University Extension Division, Madison, Wisconsin. 1 scene and 5 tableaux, showing love of the Christ. 2 men and several persons for tableaux. Simple costumes and scenery. 30 minutes. Amateur leadership.

Tableaux of the Nativity and Feast of Lights—B. W. Bonell. Book Store, 281 Fourth Ave., New York City. 40c. A program for the celebration of Epiphany. 11 men, 1 woman, angels and choir. Not difficult scenery, simple costumes. 1 scene. ½ hour. Amateur leadership.

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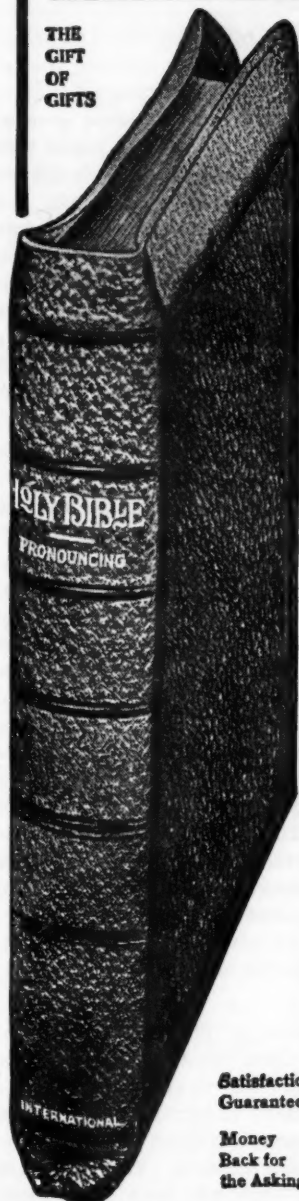
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Do's And Don'ts For Reconstruction

By Leslie E. Dunkin

BY the time this is read by the readers of *Church Management*, a beautiful, reconstructed church building will have been sold to satisfy the holder of a mortgage, leaving the members not only without any quarters for their work, but also in a bankrupt and divided condition that wipes out the organization—due largely to mistakes that might have been avoided, if the leaders had only known and considered. From the fruitless efforts arise warnings, and wisdom from actual experience, to direct others from the dangerous shoals in the sea of reconstruction, or of the erection of an entirely new structure.

Have a sum of money—as a nest-egg—actually raised, before starting the reconstruction. The financing of the reconstruction program appeared so simple and so easy in figures on paper, that the leaders of this certain church did not think it was necessary to have any money on hand, before launching into the work. The building committee was embarrassed from the start. The finances lagged behind worse and worse as the work progressed, due largely to the failure to gain a running start before arranging for the work to begin. The amount of the nest-egg will vary with the total expense of work contemplated.

Build the church work up to such an extent in the old quarters that the reconstruction will be necessary. If an enlargement is to be made, as nearly as possible, literally push the old walls out with the large numbers of people before launching the enlargement program. This unfortunate church thought that the beautiful reconstructed building would draw crowds that could not be gained by efforts in the old quarters. A much more serious mistake was made by them. They not only failed to build up the church work to a point where the reconstruction was necessary, but also endeavored to reduce the size of the structure and of the main auditorium to fit the usual size of the audience.

Be practical in planning the reconstruction. Good work should be done, but it need not be extravagant and wasteful. Many examples of impractical and unnecessary expenses could be found in this certain building. The long walls of brick on each side were solid, thick,

in good condition and more-or-less concealed from the public view by neighboring buildings. The only objection to them was that they had an old appearance. The leaders of the church unwisely erected a new wall along the entire length of each side, using the high-priced brick that was placed in the front.

Place building-experienced people and those acquainted with handling money on the building committee, wherever possible. Where this is impossible, the handicap can be partially overcome by calling in and consulting experts outside the church membership, for helpful advice. This church failed in both points. Due to a selfish and personal dislike for certain members by a few leaders in the organization, those, who were the best qualified, were not included in the building committee and neither they nor outside qualified people, were consulted in planning the reconstruction.

Counsel with the church, keep the church informed fully concerning the developments and, where possible and practicable, gain a recorded authorization from the church for all important moves and expenditures. This building committee found themselves so busy with meetings, conferences and the like that they did not think they had time to take the church into their confidence. When the situation became so critical that the building committee and the finance committee could not handle it, the church was informed concerning the actual conditions. The shock was too great and too unjust for the church to recover from it.

Have all business and financial contracts in writing. The members may look upon the church as a sacred organization and are willing to treat it fairly and honestly under all conditions, but the average business concern deals with the reconstruction in a purely business way. This church was promised verbally that they could borrow a large amount of money at a low rate of interest—around two per cent—for an indefinite length of time. On the strength of this verbal promise, the reconstruction work was carried out. When about finished, the committee found they could have only three thousand dollars from this promised source at five per cent interest

instead of two and for five years only. They were forced into the open market to get a large loan at six and eight per cent interest. This might have been prevented, if a written promise or pledge had been obtained for the money.

Use local workers, firms and contractors where possible. The good will of the community—where obtained without a compromise with wrong—is necessary for the best success of any church. These church leaders felt they could save money on the contracts and other work by having outside firms do it. They received cheap work with no guarantee and lost the confidence and good will of the community.

Do not promise more than can be done or than will be done. It is easy to make promises and much harder to fulfil them. At first it was planned to have a community building and gymnasium with the reconstructed edifice. On the strength of this promise, a large class of boys was gained for the Sunday school. The building committee soon found they could not finance the erection of the community "wing" of the building. They felt that the promise of a gymnasium during the reconstruction would hold the boys, and the beautiful building would hold them afterward, even though there was no gymnasium, as promised. When the class saw they had been deceived, they lost confidence in the Sunday school and the church, and dropped out.

Limit the amount to be spent. Practically all public buildings have a maximum financial limit for the contract when it is let. If this is not done, the expense will be much larger. This church estimated \$14,000 would cover the reconstruction. No maximum limit was set. The actual cost was more than \$21,000.

Have a sane campaign for pledges to cover the greater portion of the expenses not met by the cash on hand. There is a strong temptation to go "over the top" during the drive for pledges at any cost, failing to remember that the pledges mean absolutely nothing if they are not worth, practically, all their amount in actual money later. A high-pressure money-raiser sent this church "over the top" gloriously during the campaign and then left the church to sweat out the money from the worthless pledges. Boys, not money-earners nor with wealthy parents, pledged \$100 and \$200 each. Pledges of \$100 from "A Friend" were included in the grand total with no pledge card containing any name or address. Many of the pledges were worthless.

Be true to the people's trust. Once a building committee or a church loses the confidence of the members, and of the outside givers, the cause is practi-

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Book Recommendations

BECAUSE of the great interest in new church building created by the *Church Management Model Church Contest* we are recommending what we believe to be the three best books on the subject. Each author is serving on our board of judges.

Building for Religious Education

By Henry Edward Tralle and
George Ernest Merrill

This book limits itself to the educational building and educational equipment. It represents the finest expert advice on the problems which perplex.

Illustrated. \$2.00

Building the House of God

By Elbert M. Conover

Not alone is religious education treated in this volume but history of church architecture, symbolism, building for worship, leadership in building, church interiors, etc.

Illustrated. \$2.50

Planning Modern Church Buildings

By Mouzon W. Brabham

This is a project method approach to modern church buildings. Assuming a situation the author shows how it may best be met. Detailed study of the needs of the various age groups.

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We shall be glad to send any or the three upon receipt of price.

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THIS MONTH

cally doomed. The people, who pledged, were promised that every penny that was promised on the cards, would be applied to the principal, the interest being provided for from another source. A financial crisis came. Without permission or without giving even the information, the leaders used the money, pledged for the principal, for the interest and for other expenses. When the committee had to go to the people for further pledges, they shook their heads.

Provide for possible future enlargement of the building. To meet the indebtedness, this church would have had to be built up in membership. By the time this would have been accomplished, so they could have begun to cope with the large amount, it would have been necessary to start on another enlargement program. This was made impossible without tearing down the whole building and erecting a new and larger structure or going to another site. Consequently the church faced a hopeless and an impossible task—due to mistakes that might have been avoided, had the leaders only known and considered.

RALLY DAY

If you want to be a soldier you'd expect, of course, to fight; And you couldn't be an author if you didn't try to write. So by all the laws of logic it is really mighty queer That folks think that they are Christians if they worship once a year.

If a man would be a hunter he must travel through the woods; And he couldn't be a salesman if he didn't sell the goods. How strange then that a Christian should think his faith was sound If the only time he worships is when Rally Day comes 'round.

Now, honestly, I wonder why this difference we find Between our Church relations and every other kind. In club and lodge and business folks do not beg and prod, They leave that to the Church, somehow,—the Business of God.

The biggest Work in all the world, the Church for which He died— He lets us run it as we choose—and still He's crucified; For every careless oversight and every idle whim That hurts His Church through our neglect is one more Cross for Him.

The Church is not insistent, it has no legal claim, But really, Brother, let's be fair, and if you've been to blame, Just take a new hitch on your belt, stick out your jaw and say, "I'll pledge my Christ, I'll treat Him square"—and make this Rally Day.

Benjamin F. Schwartz.

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Bulls-eyes for Bulletin Boards

Ask; seek; knock.

Ask and it shall be given you, perhaps.

But if not, seek and ye shall find.

But there may still be difficulties; so knock and it shall be opened.

Some folks can hear celestial music in the desert.

But the man who cannot see love in the eye of the little child;

The person whose heart cannot sense God in the ghetto;

The individual who cannot find a Bible in the hearts of men;

Couldn't find celestial music anywhere.

He certainly would never hear the angels on the hillside.

Remember that Jesus, man's ideal, was an idealist.

The faith of the just is seldom a finished product.

As a matter of fact few things worth while have reached the peak.

Man needs the exercise of climbing as much as he needs the sweetness of achievement.

Heaven is not reached by a single bound; We build the ladder by which we rise From the lowly earth to the vaulted skies.

And we mount to the summit, round by round.

If the day is kinder gloomy
And your chances kinder slim,
If the situation's puzzlin'
And the prospect's awful grim,
And perplexities keep pressing
Till all hope is nearly gone,
Just bristle up and grit your teeth,
And keep on keepin' on.

SCARS FROM SATAN'S THORNS

The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backslidings in these words: "Lord, I got among the thorns and briars, and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not on thy ground; I had wandered out of thy pasture." And there are many others whose scars were obtained in the devil's thickets outside the field where duty called us.

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IT COULDN'T BE DONE

Somebody said it couldn't be done,
But he, with a chuckle, replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he tried.
So he buckled right in with a trace of a grin
On his face. If he worried, he hid it,
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do that;
At least no one ever has done it."
But he took off his coat, and he took off his hat,
And the first thing we knew he'd begun it;
With a lift of his chin, and a bit of a grin,
Without any doubting or quit it,

He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands that tell you it cannot be done.
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you;
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done," and you'll do it.

Franklin, Benjamin: "A Bible and a newspaper in every house."

Gladstone, William E.: "It is supremacy, not precedence, that we ask for the Bible."

For Pastors and Church Building

Committees

The Bureau of Architecture of the Methodist Episcopal Church, with offices at 1701 Arch Street, Philadelphia, and 740 Rush Street, Chicago, and which is glad to make its services available to churches of denominations that do not maintain Bureaus or Departments of Architecture, supplies the following publications at prices noted—

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Pastor's Leadership in Church Building, 10c, 16 page booklet, giving general suggestions for building program.

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Building the House of God, \$2.50, post-paid, by Elbert M. Conover, (Abingdon Press). A new book on church building. 22 chapters and more than 70 illustrations. Some chapter titles are—

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A Consecration Service

By Frank Fitt

THE Highland Park Presbyterian Church has a local membership of about four hundred and fifty men, women and young people. Of this number about one hundred and twenty-five are actively and officially related to the work of the church as officers, teachers in the Church School, etc. The last week in September each of these received a personal letter from the pastor as follows:

My Dear Fellow-Worker:

On next Wednesday evening, October the third, at seven forty-five, there will be a Service of Consecration at the lecture room of our Church.

This is designed particularly for all those who hold office and share definitely in our organized work as elders, trustees, ushers, church school superintendents, teachers and secretaries, officers of our women's groups, our young people's groups, etc. It is designed for them; but all others who desire the fellowship of prayer are most welcome.

The service will last about half an hour and will consist of the singing of hymns and the offering of prayer.

As a member of the group in our church for whom this service of consecration is designed I am enclosing with this a blank white card. Please write on that in a single sentence the need that you desire to bring

to our corporate act of prayer. These cards will be collected during the service and I will read each one aloud. If you feel that you do not desire to offer a written request let your card remain blank. There is no obligation to express yourself in this fashion, but my hope is that through the reading of these cards we shall all enter into a deeper appreciation of our need as servants of Christ and receive a sense of the Divine Blessing.

Immediately after this Service of Consecration there will be a series of committee meetings of the various departments of our Church work under the leadership of their chairmen. These committees will meet in separate rooms in our parish house and will deal with the program of our work for 1928-1929.

Yours in the Service of the Kingdom,

The purpose of this gathering was threefold. It would help each one to focus definitely on what seemed to be the deepest need either for the personal life or for the work of the Church. It would help to create in all who gathered a sense of corporate effort in the Kingdom. It would provide encouragement and inspiration for meetings of the separate committees which followed after the meeting of praise and prayer.

The order of worship was followed as outlined. There were a few hymns and

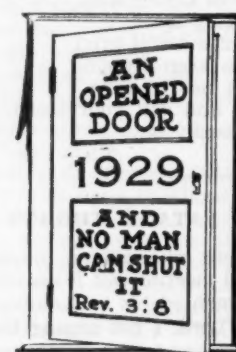
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a reading from the Scriptures of those verses dealing with prayer, its need, its objects, its fulfillment. The pastor had recently received a book of private prayers from the family of an elder who had passed away a few months before and whom all present knew and revered. He read some of the briefer prayers which this devout Christian had marked. Then, as more hymns were sung, the white cards were collected. Care had been taken to place a white card and a pencil on every seat. It was explained that if anyone present did not feel like presenting a written request a blank card would be accepted. When the pastor received the cards he read them aloud and then requested prayers from some of those who were present. The service closed with his own prayer and the benediction.

Not all the workers attended this meeting. Not all who attended wrote out prayers. But there were enough people present and there were enough requests presented to lend reality and inspiration to the worship. Some the cards showed the devout spirit of the aged who were accustomed to the New Testament phraseology; for example, "the presence and power of the Holy Spirit in our hearts." Some were very brief: "Strength to do right," "A sense of loyalty to our Church." Some were practical: "A greater sense of the value of the Christian Church in this community," "That the children in our school may know God and Jesus Whom He sent." Some dealt with a more inclusive inspiration: "May we all be united by the Spirit of God, ready to place our lives in His hands for service in the Kingdom." A number quoted Scripture: "These words . . . shall be upon thy heart; and thou shalt teach them diligently unto thy children"—Prayer that this I shall do! A few indicated considerable thought: "That all parents be given grace to carry on for a Christian home and that sons and daughters may hold close together in that home against all outside non-Christian influences."

Such a service requires careful thought and preparation, but it has distinct values in helping the earnest group in every Church.

"You might as well tie roses on dead bushes and call this raising flowers, as to talk about social service until you first get the people related to Jesus Christ as Saviour and Lord."—*The United Presbyterian.*

"Pentecost adds nothing to the equipment of doctrines: it adds everything to the equipment of the teachers."—*J. Rendel Harris.*

"Fifty Years of Church Building"

by Charles W. Bolton Architect

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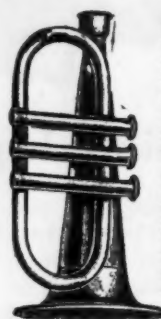
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DR. R. A. TORREY

Dr. R. A. Torrey, internationally noted as an evangelist, Bible Expositor and intimate friend of D. L. Moody, died at Asheville, North Carolina, October 25th, age seventy-two. He had been in failing health for several months.

Beginning shortly after his graduation from Yale University at the age of nineteen, Dr. Torrey's career became one of successful evangelistic leadership among the forces of Christianity, particularly in America and Great Britain. As preacher, lecturer, teacher, and author, his message was always one of firm conviction, broad contacts, constructive thinking, and loyalty to the Christ of the Gospels and of his own faith and hope.

Reuben Archer Torrey was born at Hoboken, New Jersey, January 28th, 1856. He was ordained a Congregational minister in 1878, and for some years was superintendent of city missions in Minneapolis, becoming later associated with the work of the late Dwight L. Moody, and was superintendent of the Moody Bible Institute, Chicago, 1889-1908. He was dean of the Bible Institute, Los Angeles, 1912-24, and pastor of the Church of the Open Door, Los Angeles, 1915-24. Since 1927 he had been special lecturer at the Moody Bible Institute.

He was the author of numerous books on religious themes, including: "Soul-Winning Sermons", "How To Work For Christ", "What The Bible Teaches", "The Person And Work Of The Holy Spirit", "How To Promote And Conduct A Successful Revival", "Why God Used D. L. Moody", "Vest Pocket Companion For Christian Workers", and the annual vest-pocket commentary on the Sunday School lessons, "The Gist Of The Lesson."

THIS GETS THE ATTENTION



Small Coin
in the palm
of the hand

Close the fist

CHANGE-O!
Open the fist
The coin is gone!

THE SECRET
A Bit of gum on the finger nail will make the coin stick to the finger. It can not be seen from the front.

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Interpretative News Notes

Congress of Anti-Militarist Clergy

One hundred Christian ministers met in Amsterdam, Holland, August 13 to 15. There were a few from America but mostly they were from the countries of Europe. Their purpose was to formulate a definite policy with reference to the evils of militarism. After discussing four general subjects: War and Economics; War and Christianity; War and Justice; and War and Races, the following resolutions were adopted.

The following resolutions were unanimously passed by the congress:

Judging—

1. That the moral principles of Christianity, as they are revealed by the gospel of Jesus Christ, are in irreconcilable contrast with war;
2. That war, especially modern warfare, by its very character violates all Christian values;
3. That the state, which makes preparations for war and forces its citizens to share in the business of war, de-Christianizes the nation.

Therefore appeal is made to the Christian churches to consider it their duty:

1. To declaim in a fundamental anti-militaristic sense against the sin of war and war preparation;
2. To declare the position of military chaplain as incompatible with the gospel;
3. To protect the conscientious objector as one maintaining the pure Christian attitude;
4. To convince the Christian nation that it ought to disarm and, instead of the sinful risk of war, ought to accept, in reliance on the assistance of God, the risk of peace.

American Bible Society Dedicates New Bible House at Peking

According to a cable received by the American Bible Society, Astor Place, its branch office in Peking reports the formal opening of the Society's new Bible House in Peking with impressive dedicatory services in the presence of many guests. The Bible House, consisting of office building, residence and salesroom, is one of the most up-to-date and best equipped structures in that part of China. It was made possible by a gift from the Maryland Bible Society.

Situated on Hatamen Street, one of the main thoroughfares in the ancient city, the building has an attractive exterior of stately stone pillars, lofty and picturesque double Chinese roof, rafters and eaves. Western styles have been followed throughout the interior. The building was designed by the Mission Architects of Shanghai. In spite of disturbances and military upheavals construction was carried forward without interruption.

Million Dollars For Religious Idealism

A gift of one million dollars to promote the religious idealism of the students of the University of Chicago and all those "who come within its gates," has been announced by John D. Rockefeller. He is making the gift as the president of the Laura Spelman Rockefeller fund in memory of his mother. The announcement was made at the dedication of the chapel of the University which was attended by over two thousand of Chicago's religious and academic leaders.

The Ten Best-Selling Religious Books

An analysis of sales of religious books in the bookstores from March to September based on reports published by Church Management since the inauguration of its "Best Seller Department," indicates the following rating for the ten most popular books:

* "Christ at the Round Table"	77
* "Impatience of a Parson"	46
* "Beliefs That Matter"	45
* "Preaching Values"	37
* "Ministerial Ethics"	37
* "Parables of Jesus"	26
"Quotable Poems"	20
* "Does Civilization Need Religion?" ..	20
* "Catholicism and the American Mind"	17
"God in Everything"	12

*Names starred indicate selections of the Editorial Committee of the Religious Book Club.

Previous to their appearance in the book stores six of these books were designated by the Religious Book Club as books of the month and the seventh, "Preaching Values," was on the recommended list of the Religious Book Club. The four books with the highest rating were Religious Book Club selections.

The similarity between the Religious Book Club list and the list of religious best sellers in the book stores is accounted for by the wide interest in the decisions of the distinguished Editorial Committee of the Club, which consists of:

Dr. S. Parkes Cadman, president of the Federal Council of the Churches of Christ in America, Chairman of the Editorial Committee.

Rt. Rev. Charles H. Brent, Bishop of Western New York.

Dr. Harry Emerson Fosdick, preacher and author.

Bishop Francis J. McConnell, of New York.

Miss Mary E. Woolley, president of Mount Holyoke College, and president of the American Association of University Women.

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"Praising God and Saying." Just out. Novel pantomime: - pageant. For little children or older ones. Very striking. Per copy 25 cents.
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"Easy Exercises for Christmas." "Stars and Angels." "Christmas Pageantry." "Holiday Help." "Quick Work for Christmas." "Under the Christmas Star." Each 35 cents.

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"Silent Night, Holy Night." "Come Hither, Ye Faithful." Each 15 cents.

Send check, coins, post office or express order, but no stamps, please.

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Pastor's Christmas Card



What pastor at the Christmas season has not found it truly a problem to secure a greeting card in every way appropriate to send to members of his flock? This card, designed distinctly for ministers' use, is worded "just right." Its message conveys personal friendliness and good wishes, and at the same time is an urge to higher spiritual attainment. Printed in charming colors. Price, 30c a dozen, with envelopes; \$2.50 a hundred.

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Churches Have Classes for Sex Education

Two Buffalo churches have recently conducted classes for sex education according to the *Federal Council Bulletin*. In the Pilgrim Evangelical Church Dr. Gottlieb Siegenthaler for ten weeks taught such a class of thirty-five fathers and mothers. The demand was so great that the registrations were limited for the sake of efficiency. Rev. Edwin T. Dahlberg of the Maple Street Baptist Church invited twenty parents to join his class and sixteen responded. The basis of the instruction was Dr. Thomas W. Galloway's *Parenthood and the Training of Children* and the leaflets supplied by the New York State Board of Health and those of the American Social Hygiene Association. The success of these classes has interested other ministers in the experiment and Buffalo will doubtless have more of such instruction in 1928-29.

Proposed Union Fails

For some time a proposed union between the Cleveland Presbytery and the Cleveland Congregational Union has been under consideration. Some thought that Cleveland was to be the experimental laboratory for working out an organic union, establishing a precedent for successive years. The Congregational Union seemed enthusiastic for it. The enthusiasm was not so marked in the Presbyterian councils but there was a hope that a plan might be consummated. But the Presbyterians found constitutional difficulties in the way and notified the petitioning body that they could go no further in the matter. As a result the Congregationalists have discharged their committee. The only concrete result of the negotiations has been the union of the Woodland Hills church which will not be affected by the failure.

Spain Talks to America

Radio communication between Washington and Spain was inaugurated October 13 with a three and a half minute communication between President Coolidge and King Alphonso. President Coolidge sat at an ordinary telephone instrument in the Chamber of Commerce of the United States, and King Alphonso was in his palace at Madrid. The President said: "I am especially glad thus orally to greet your majesty because I know the position of great personal responsibility you hold in directing the policies and progress of your country." King Alfonso in a firm, full voice thanked the President for the "cordial words in which you do Spain the honor

and justice to recognize her outstanding services to the Americas," and extended his "very best wishes for the peace and prosperity of the United States of America."

Lutherans Talk Church Music

The committee on Church music of the Lutheran Church in America in its report to the sixth biennial convention at Erie, Pa., condemned the use of "jig, ragtime, and jazz" tunes in the Sunday schools. According to a recent survey, a considerable number of Sunday school books containing the "cheap hymn and tune variety" are in use. The committee indorsed the method now being used by a Lutheran Church organist who has taught the children the hymns of the Church by having the Sunday school assemble with the adult congregation for singing.

Episcopal Church Endorses Prohibition

Ecclesiastical procedures are puzzling to the average man. About once each year the newspapers of the country have fallen victim to publicity sent out by the Church Temperance Society. It is natural to assume that this society speaks with the authority of the Protestant Episcopal Church. Its publicity is always conclusive in its effort to show that the Episcopal clergy are tired of Prohibition. But at the general convention of the church held in Washington the convention took definite action in adopting a resolution repudiating the Church Temperance Society as a representative of the church. The debate would seem to indicate that while there is considerable sentiment in the church for modification of the Volstead act that it has not yet acquired sufficient strength to control the situation. And as some express it, it never will.

Bible Class Rebels

In the city of Wilkesburg, Pennsylvania, a men's Bible class has been holding its meetings in the street. The church back of them carries a sign inviting to all to enter the church but they are not received there. It seems to have been a head on collision between the class and the Sunday school and church authorities. The out-of-doors meetings were held until the meeting of annual conference. Then, learning that the pastor had been returned, the men sought shelter further down the street, taking men, women and children with them.

An Artist's Suggestion For Your Church Christmas

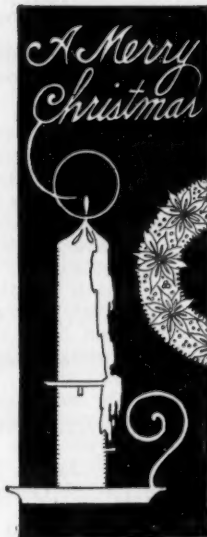
We have mailed to every subscriber of "Church Management" a packet of Christmas ideas under the above caption. If you have not received one a postcard addressed to this magazine will bring one to you by return mail.

CHURCH MANAGEMENT

626 Huron Road

Cleveland, Ohio

PRINTER'S CUTS for CHURCH PRINTING



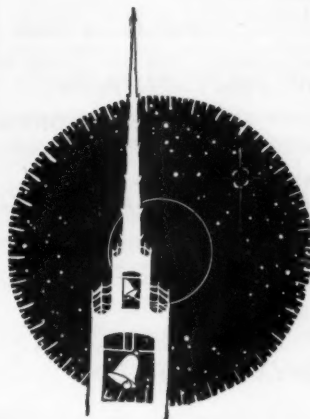
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Silent Night
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The Arrival of the Shepherds

In Lerolle's painting, *The Arrival of the Shepherds*, the herdsmen are drawn in a most realistic manner. They stand huddled against the rough tree trunks which support the roof of a cave-like stable. One shepherd has dropped upon his knee in adoration, the profound sense of his own unworthiness speaking from his whole body. A second, a splendid youth, raises himself on tiptoe, gazing in timid wonder over the shoulder of the man in front of him, his wistful inquiring eyes seeking an answer to life's riddle, in the lighted face of Mary, and in the sleeping Infant nestled at her breast. The most mature and thoughtful of the herdsmen lifts his hand in allegiance to Him who should be the Lord of history, and of thought.

Lerolle, in the stark, primitive veracity of his picture, devoid of halos, shows forth three attitudes which every thoughtful mind holds in contemplating Jesus Christ: adoration of Him who is altogether lovely, wonder at Him who is the incarnation of the wisdom of God on earth, acceptance of Him whose intelligence shall be the final arbiter of every human perplexity.

George Stewart in *The Incarnation in Our Street*; George H. Doran Company.

What Christmas Means

One day Thackeray and Carlyle were dining with some friends, when the subject of conversation turned upon Titian. Carlyle gruffly said: "And here sit I, a man made in the image of God, who knows nothing about Titian and cares nothing about Titian, and that's another fact about Titian." Thackeray replied: "Pardon me, but that is not a fact about Titian. That is a fact—a lamentable fact—about Thomas Carlyle." Carlyle had judged himself by his attitude toward a great artist.

There is something about Christmas that judges us. We cast the shadow of our imperfect lives against the perfect example, and we see the parts that are weak, or wholly lacking. There are many who see nothing to rejoice about, nothing to encourage, nothing to point the way to a redeemed, and a peaceful world. But the helpful facts are there. The remarks of people like Carlyle are a commentary on their own dullness of insight, that they do not perceive the significance of the incarnation on that first Christmas Day.

If Christmas comes to any person, to any family, or to any church, it always means a transformation of life; it means peace on earth and good will toward men.

George Stewart in *The Incarnation in Our Street*; George H. Doran Company.

League of Daily Devotion

In the November issue of "Church Management", page 92, there is an announcement of an organization to promote daily personal devotions and the family altars. There are no dues, no officers, no promotion program. Simply a pledge card for the individual to sign as a personal bond between himself and God. "Church Management" agrees to furnish, without cost, as many pledge cards as you may be able to use in your church.

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THE EDITOR REPLIES

The editor will be glad to answer your inquiries by letter if postage is enclosed. Items of general interest will appear in this column from time to time.

We are making a desperate effort to raise enough money to build a new Sunday school building annex to our church, of which we are very much in need. I am also enclosing copy of letter we have used, but it does not seem to be very effective.

I have been a regular reader of "Church Management" for the past two years, always get every issue of the paper at Miller's Book Store here, and could not get along without it, as it is so helpful to me.

I will appreciate any information you might be able to give me on this subject as to where I can get something on this particular subject. We are not financially able to secure professional fund raiser, and we have to do the best we can and as inexpensive as possible.

A. L. Powell.

While I think that your letter could be improved on I do not think that any letter you could send out would bring in the money you need. A single letter is seldom sufficient to raise money. I am writing this Saturday afternoon as I am trying to clean up my desk for a trip which will take me from the office for a week. So if I seem too brief you will understand the pressure I am under.

To successfully solicit money you must have a definite program. If you want Sunday school quarters, have plans drawn for what you need. Then have a little booklet or leaflet made, showing these plans, and state your needs. This will be used both by the personal canvassers and the letter appeals.

Then when the plans are adopted go after your prospects. Even though your own people be poor they must assume a good share of the burden or else you cannot ask others for money.

Finally, do not stop with a letter. Follow the appeal with a personal visitation. Many men will ignore the letter who cannot ignore the personal appeal. If you will follow these steps in order I think you will get the money.

1. Sell the proposition to your own people.
2. Adopt definite plans.
3. Have a circular made, showing the plans and the needs of the church.
4. Solicit your own people for their gifts. A pledge covering three years is good.
5. Canvass your outside men of money, first by letters which present the

needs and then with a personal follow up.

My own book, *Church Finance*, which sells for \$2.25, will give you many ideas which will help you raise the money. But the above outline is a logical one for a church in your situation.

I am looking for material for my thesis for seminary graduation on the subject, "Church Publicity," and find that your magazine will be very helpful and I intend to look through the copies stored in our Library for any help I can get.

I am asking you if you know of any books or surveys that might be helpful. I will appreciate this information and thank you very much.

Sincerely,
M. G. Wilson.

BOOKS ON CHURCH PUBLICITY

The Church and Printer's Ink, Gilbert. (Revell). \$1.25.

Church Administration, Leach. (Doran). \$2.00. (One section deals with publicity).

Advertising the Church, Case. (Abingdon). \$1.25. Addresses from the Religious Department of the Advertising Clubs of the World.

Church Publicity, Reisner. (Abingdon). \$3.00.

THE TOILERS

Here's to the man who labors and does it with a song! He stimulates his neighbors and helps the world along!

I like the men who do things, who hustle and achieve; the men who saw and glue things, and spin and dig and weave.

Man earns his bread in sweat or in blood since Adam sinned; and bales of hay are better by far than bales of wind.

Man groans beneath his burden, beneath the chain he wears; and still the toiler's guerdon is worth the pain he bears.

For there's no satisfaction beneath the bending sky like that the man of action enjoys when night is nigh.

To look back o'er the winding and dark and rocky road, and know you bore your grinding and soul-fatiguing load

As strong men ought to bear it, through all the stress and strife—that's the reward of merit—that is the balm of life!

I like the men who do things, who plow and sow and reap, who build and delve and hew things while dreamers are asleep.

Walt Mason.

"God requires the preacher, not to be popular, but to call out in His name, demanding of his people high and difficult things."—John Andrew Holmes.

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Glass Slides—Sets of 25 or more, colored, for \$12.50 each. God's Man; Pilgrim's Progress; Stepping Upward (sermon); Old Testament; New Testament; Life of Jesus. Typewriter slides and ribbons. Mimeograph and typewriter. Stencils and ink. Pastor's Supply Company, Lockport, Illinois.

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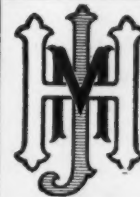
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Modern Marriage

Mr. Newlywed: "Darling, did you sew the button on my coat?"

Mrs. Newlywed: "No, sweetheart, I couldn't find a button, but it's all right now. I sewed up the buttonhole."

* * *

Please Forward

"Do you know Lincoln's Gettysburg address?"

"No, I didn't even know he lived there."—*Purple Cow.*

* * *

Motto for Motorists

Pedestrians should be seen and not hurt.—*Life.*

Say it with brakes and save on the flowers.—*Judge.*

Don't kid about safety. You may be the goat.—*Louisville Courier-Journal.*

Time saved at a crossing may be lost in the emergency ward.—*Milwaukee Sentinel.*

No domestic science course is necessary to enable a girl to make a traffic jam.—*Florence Herald.*

* * *

Plenty of Time

Lady (to trusty)—Are you sure you have time to show me through the penitentiary?

Trusty—Yes madam. I have ninety-nine years.

* * *

Geographical Lunch

"Are you Hungry?" "Yes, Siam."
"Den Russia to the table and I'll Fiji."
"All right, Sweden my coffee and Denmark my bill."

* * *

One Year Later

"Oh, George, do you realize it's almost a year since our honeymoon, and that glorious day we spent on the sands? I wonder how we'll spend this one?"

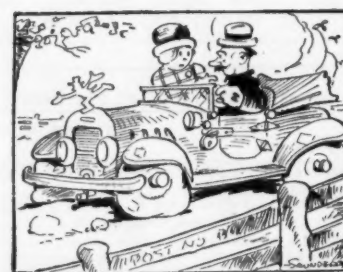
"On the rocks."—*Tit-Bits.*

* * *

Not Yet Out of Danger

"How's your wife coming along with her driving?"

"She took a turn for the worst last week."—*Life.*



Hubby—I think we have a cylinder missing.
Wifey—I'll bet those mean kids next door took it.



Religious Bill Boards

THE Outdoor Advertising Association of America is continuing its good work of providing suitable posters for outdoor religious publicity. The latest addition to the service is the

poster of *The Nativity* shown herewith. The plan of the association is to sell the posters to churches. This is what is known as a twenty-four sheet poster. It is lithographed in twelve colors and requires a bill board nine feet high by twenty feet long. The cost to the church for this poster is \$1.80 each.

Not alone does the Outdoor Advertising Association distribute the poster at cost, but it will also give space on its bill boards for the mounting and display and contribute the cost of the workmanship for posting. Arrangements must be made, if possible, through a local member of the association. But a request made to the Outdoor Advertising Association of America, Inc., 165 West Wacker Drive, Chicago, Illinois, will bring information regarding the service and the name of a local member.

The association prefers that requests be made in the name of the local federation of churches or that it be a united request of several churches as the entire group will profit by such display. In addition to the Christmas poster there are several others of the same size which can be secured for other seasons. Illustrated announcement will be sent upon request to the association.

Comb Again

Josiah Brush, a traveling man
Who sailed the briny main,
Was "Mr. Brush" in England,
And "Senhor Brush" in Spain;
The Frenchmen called him "Monsieur
Brush,"
But the Germans were his bane,
For they always called him "Herr
Brush,"
Which filled his soul with pain.

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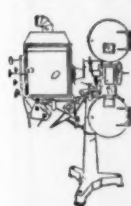
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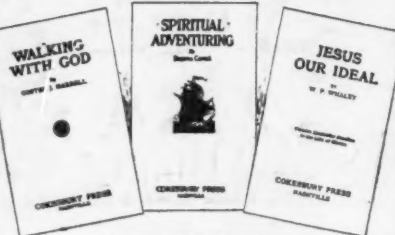
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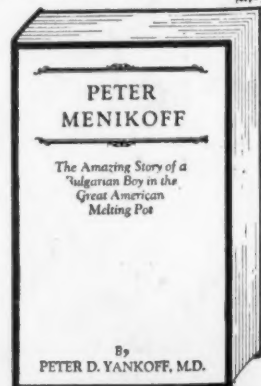
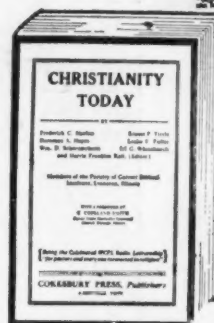
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